The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 38 MAY 1925 NUMBER 10

A CHRISTIAN'S FINANCIAL CREED

ADAPTED FROM HARRIS FRANKLING RALL, GARRETT BIBLICAL INSTITUTE, CHICAGO

I believe and will endeavor consistently to act on the belief that

I. All that I have is held by me only in trust. It originally came from God and belongs to God as I do.

2. Money is not in itself "filthy lucre." It is stored-up power. It represents so much of myself that can be set at work in China or India or New York or Colorado.

3. God counts on the use of this money to do His work, to preach His gospel and to build His Churches; to train His workers and to send them out; to teach, to heal and to save His children; to help establish His Kingdom of righteousness, love and peace.

4. A right use of my income is one of my first duties as a Christian. Until I do this my prayers will be empty. I am saying "Lord, Lord," while I do not the will of my Father.

5. A definite proportion of my income should be set aside for the service of God in behalf of my fellow-men. This proportionate giving is an acknowledgement of God's sovereignty over all of my possessions. It also guards against selfishness. It is a business-like and Christian method. Giving by impulse and without system does not harmonize with the supreme importance of God's work.

6. At least one-tenth of my income should be used exclusively for God's work—as my personal "income tax to God." As I am receiving far more from God than did the children of Israel or any former generation so I ought gladly to give more than one-tenth if I am able.

7. If I desire to have partnership with God in my business and in His work in the world, I should invest God's money at least as carefully for Him as I do in my temporal business. I should keep strict account of God's fund and not trust to guesswork. I should study the needs of the world field and of the Church and its work so that I may give wisely. I should give my prayers and myself with the money entrusted to me as a good steward of Jesus Christ.

—Missionary Review of the World.

WILLIAM SHAW GEORGE

Founder of George Memorial Hospital, Addis Ababa, Abyssinia.

OUR GREAT LOSS.

BY MRS. H. C. CAMPBELL, FOREIGN SECRETARY, PITTSBURGH, PA.

ON Thursday April ninth, Mrs. Cook called up from her home in Beaver Falls with the message, "Did you know that Mr. W. S. George was seriously ill in New York City?"

A telegram was at once sent to the family and also a letter written for particulars, and special prayer by different groups was at once arranged for.

The story is that Mr. George and his daughter, Lois had been making a tour of the West Indies and Central America. They had arrived in New York on March thirty-first, where Mr. George expected to spend a few days, attending to business. His daughter went on to make a short visit with her sister at Asheville, North Carolina, as her father was in such splendid health. On April eighth a severe heart attack was suffered, and physicians were at once sent for and the office at home notified. Little hope was extended to the friends.

At his bedside were his three sons, his three daughters and a nephew. He knew his condition, talked freely to the children, told them he was not afraid, that all was well with him, committed them to the care of the Saviour whom he loved and trusted so well, bade them all good-bye, and on Sabbath morning, April twelfth, closed his eyes on earth to open them in that Home not made with hands, to meet again his mother and his wife and other loved friends.

William Shaw George was a wonderful man in every respect. He was born on a farm two miles east of East Liverpool on March 21, 1865, the son of William Shaw and Mary Cavett George. He was a farmers's boy, although his father later became interested in the pottery business in East Liverpool, so that the family moved to that city the boy getting his education in the city schools of East Liverpool, and beginning to learn the trade of potter early in life, and therefore knowing, by experience, every detail of the manufacture of earthenware. His wife was Anna Stewart Campbell of Philadelphia who was called to her heavenly home in January, 1921. By the death of these two people nine children are left without father or mother, five of them having their own homes and the four younger still in the father's house in East Palestine, Ohio.

Mr. George was an active member of the United Presbyterian Church, ardent in her support, and an earnest believer in her doctrines. He was generous in every cause that appealed to him, which had for its object the uplift of humanity. He was an elder of the Church in

East Palestine, Ohio, a trustee of the American University of Cairo, Egypt and of the George Memorial Hospital, Addis Ababa, Abyssinia.

Every reader of the Magazine will remember the story of the George Memorial Hospital; of the hurried visit that Mr. George made to New Wilmington in August, 1922; the interview he had with Dr. Lambie and two others; the unsolicited gift that he promised at that time of fifty thousand dollars to erect a hospital in Addis Ababa in memory of his wife and mother; the giving of the check for the fifty thousand to Dr. Thomas A. Lambie in October, 1922; the deep interest that he continued to take in the erection and equipment of the hospital; upon finding that it was to cost more money, the generous gift of twenty thousand dollars additional, so that it might be opened, as he said. "without any debt." Of his confidence in the work of the Women's General Missionary Society and his deep interest in all its undertakings, too much cannot be said.

Mr. George was a man of large business affairs, keen business judgment, an alert mind, coming to his conclusions quickly, after having, as he thought, studied the whole situation. He had strong personal convictions of right and wrong, and did his best at all times and in all occasions to stand for what the Master gave Him to see was right. To count him as a friend was a great honor, and his loss will be severely felt.

A member of the Women's Board received a telegram from the son, Robert, on the morning of April twelfth, saying, "Father died this morning. Funeral services Wednesday."

Eleven members of the Board went down in a body. They were met at the station by the pastor, Rev. E. E. Douglass, and taken at once to the manse, where the ladies of the Missionary Society served them with a bountiful lunch.

Every business house and every school and factory in East Palestine was closed, the body lying in state for hours before the time of the funeral services, and a constant stream of his friends, neighbors and business associates passing by the quiet form. Of course the floral offerings passed description.

The funeral services were conducted by the pastor of the Church, Rev. E. E. Douglass, D. D., according to the wish of Mr. George, who had arranged that his funeral service might be similar to that of his wife, who had preceded him to his heavenly home. The quartet choir of the congregation conducted the song service, using selections from the Fifty-third Psalm and the Twenty-third Psalm. After a few brief words from Dr. Douglass, Mr. W. E. Wells, of Newell, W. Va., representing the United States Potters' Association, was introduced and in burning words gave a business man's eulogy of the departed friend and associate. Dr. D. R. Turnbull, of Elizabeth, Pa., who at one time had been pastor of the Church, preached the funeral sermon which follows verbatim.

HIS FRIENDS, MY FRIENDS; HIS ENEMIES, MY ENEMIES.

Sermon By. Rev. D. R. Turnbull D. D.

In a characteristic way Mr. W. S. George, some years ago, had exacted a promise from Rev. David R. Turnbull, formerly his pastor, to preach his funeral sermon from a characteristic text.

Mr. George drove to the parsonage very evidently upon an errand. In the room where he came were three other guests, strangers to him. Almost at once he asked for a Bible and that it be opened to the 139th Psalm. He had forgotten the verse, but he would find it. "Here, this is it, the twenty-first and twenty-second, this much of them, 'Do not I hate them, O Lord, that hate thee?—I hate them with perfect hatred. I count them mine enemies.' How is that? I have come to ask you will you preach my funeral sermon from that text?" "But my funeral may come first." Very likely. In that case you will not have that to do. I am asking you will you do it if I go first?" "Mr. George, as usual, you are too fast for me. You will have to give me time to think." This concession was granted most graciously let the preacher take the text and study it at his leisure. But he was restless and ill at ease. Within a few minutes he came back to the subject twice. Finally Mr. Turnbull said, "Mr. George, if you have decided that thing irrevocably, I will undertake it upon your judgment." A formal promise was exacted and then, in an instant, the troubling subject was dismissed and Mr. George settled down to a most delightful visit.

Mr. George carried his Bible with him always. He read it every day. To him it was the living and life-giving Book. His knowledge of it was individual, but large. And out of that large knowledege of the Bible he selected that unusual text for his own funeral sermon with great appropriateness.

There was appropriateness in it being from David. He loved David. He read David most of all. He insisted on singing David and nothing else, and that in the version with which he had been first familiar. He must have felt the kinship for David which his friends saw. He was like David in his overflowing genius. As David came up from the life of shepherd boy to being king, and under God made the kingdom its greatest, attending to the king business with genius and yet never lost himself in it, but had a genius overflowing in so many directions that he is called "David the Many-Sided." so it was with this man. He, too, came up from things very small to business interests and responsibilities very great, but could never be confined to them. He was always first a man; only afterward a manufacturer. Everyone who knew of him knew of his nine children and of their children. He loved children and believed in them.

His interest in the East Palestine community never was because

it was the home of two of his potteries, but because it was the home of his family and his friends.

He never read fiction,—facts were more interesting, and there were plenty of them. In reading of biography he became particularly absorbed. Of the conduct of these men of history he approved or he disapproved: if he disapproved, no extenuating circumstances condoned their wrong doing. If he approved he would champion them against the world.

He had vital political interests. He wrote long letters to his representatives, stating his ideas often in volcanic terms.

Leaders of religious enterprises to which he gave large sums so suddenly sometimes may have misjudged his giving. He came to all his decisions that way. He had given these missionary or benevolent enterprises his keenest consideration. Their larger problems were as much his as were pottery problems. He gave first himself.

He had a genius for friendship. If he sighed for a drink of water from the well at Bethleham that is by the gate, there were always some mighty men who counted it a privilege to break through ranks of the Philistines for him, as he did for them.

Especially he was like David in religious experience, in the keenness of his sense of sin, in the whole heartedness of his turning from it, in the joy of his deliverance. in his detesting of compromise and the abandon with which he entered into things, in his dominant sense of God.

Like David he was a *man of war*. Undoubtedly that was why he selected this text from among David's autobiographical utterances. He had always loved a fight and, in conflict for God, he took great satisfaction that he himself was "armed with iron and the staff of a spear." He had no use for easy-going religion, or for immoral compromises for the sake of peace and illusive prosperity in the Lord's work. His God had a dark line in his face which showed His unalterable hatred of sin. He was a God who was not only merciful and gracious and abundant in loving kindness, but who visited iniquity and would by no means clear the guilty. As an enrolled soldier for such a God, he was quite willing to have a dark line in his own face, all the more so because he thought the lack of it was a characteristic shortcoming of the Christianity of his age.

The text he selected would have been very different had it read, "Do not I hate them that hate *me*." That would be unchristian undoubtedly. "Do not I hate them that hate *Thee*," he felt to be doctrine as good for New Testament times as for the Old. It was his ideal for himself. His desire for conflict was not of malice or selfishness, but of loyalty and love.

He would not want his benefactions to be praised. He would

want said of him such things as this. He was a great sinner. He was saved by a wonderful Saviour. His many failures were his own. Any successes or victories, were His Lord's. He never gave anything but that he got it back a thousand fold. He loved his Lord and would like nothing better than to fight for Him with his last ounce of strength.

He would want quoted to his children and to any others who might look to him as a leader, from David's last words, "Know thou the God of thy father and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever. Take heed now" "I go the way of all the earth; be thou strong therefore, and show thyself a man."

* * * * *

The Women's Board feels that the greatest mark of confidence it has ever received was this unsolicited gift for the establishment of the George Memorial in Abyssinia. Coming as it did during the five year period of the New World Movement, no appeals have been made, no individual, society nor congregation has been asked to contribute one dollar, but the Board felt that it was a call from God. through this man of God, to undertake this hospital in the capital of that needy country.

With all his other friends, we feel that we have been sorely bereaved, and yet we sorrow not as those who have no hope, for we know that for him to go to be with Christ was far better than even to stay in this world and be the dispenser, as he was, of the Lord's bounty to so many different needy enterprises. We shall everyone endeavor to maintain the hospital and conduct it as he would wish to have it done, only in the name and for the sake of Jesues Christ, his Saviour and ours.

We pray that Mr. George's family may be comforted in the thought that their father was a man among men; that they may follow his example in service to his God and to humanity, and so live here that they shall be sure of meeting him hereafter in that better country to which father and mother have gone.

Every patient who enters the George Memorial Hospital will hear the story of his devotion and of his life. They will see his pictured face and that of his wife and mother, and many will be lead, through his story, to have faith in the Saviour whom he served and loved so well, "He being dead, yet speaketh."

THE MAIN ENTRANCE OF THE GEORGE MEMORIAL BUILDING OF THE TAFARI MAKONNEN HOSPITAL AT ADDIS ABABA, ABYSSINIA, THE GEORGE MEM ORIAL HOSPITAL.

MING-KWONG, CITY OF THE MORNING LIGHT

By Mary Ninde Gamewell.

The United Foreign Mission Study Course.

CHAPTER SIX—THE GLORY OF THE LORD.

(With Additional Material)

By Mrs. J. P. White, Cedarville, Ohio.

NO Study of the missionary situation in China is complete, unless it takes into consideration the "temper plans and purposes of China's intellectual leaders today." The daring young men who are seeking to help their country have started a movement which they call

THE NEW TIDE.

"These young men have seen a vision. They believe that they can see the signs of a new flood tide in the creative spirit of their race, a new tide that brings the 'promise and potency' of a fresh fertility to revive and enrich, not only the intellectual and spiritual forces of their own people—forces which for so long have seemed to be at the ebb—but to offer enrichment to other peoples of the world as well."

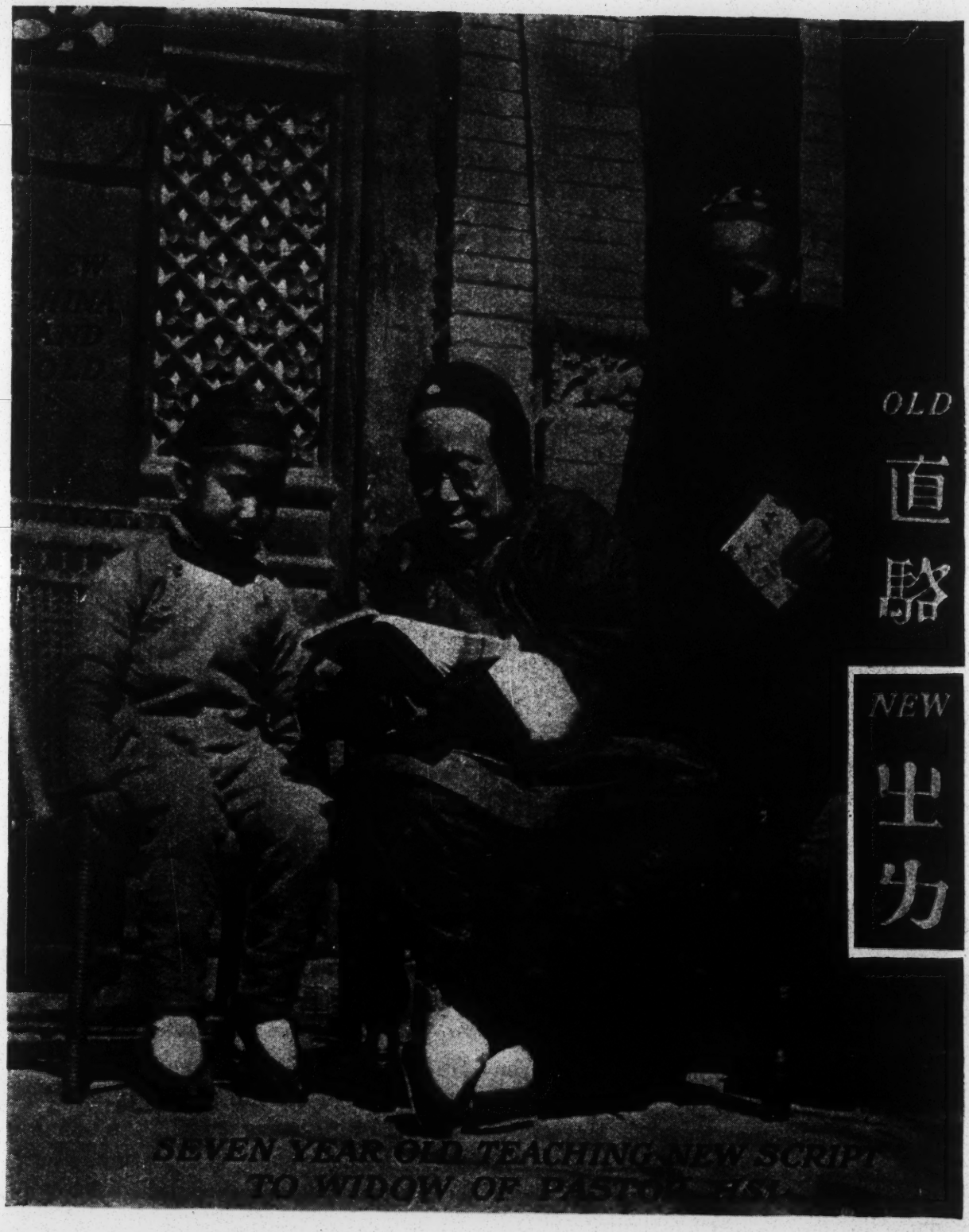
These young leaders are trying to advance every agency that will help rebuild the New China. Education is one of their specialties. Education has always been valued in China. Only the few ever had the opportunity of study, but these few became the leaders. "China has always been governed by her thinkers." China's devotion to education is as great today as it ever was. The people, rich and poor, high and low, are unanimously in favor of it. They believe it is necessary for their country's welfare.

One of the most significant organizations is the Chinese National Association for the Advancement of Education. This is not connected with the Government. It includes in its membership the educational leaders of the nation. Many of these are *old* scholars, men who passed the tests of China's ancient system, but who are today modern scholars as well, eager for new ideas of Western progress.

China is desperately but not hopelessly illiterate. The leaders who see this New Tide sweeping in, see it bearing on its waves, universal education. The goal of literacy for all China seems far distant, but the thinkers are planning for it, the people are wanting it and in time their hopes will be realized.

The New Tide leaders are back of the Literary Revolution, of which we studied last month. They have discovered the great advantage of the simplified form of writing in the common every day language of the people. They can now reach the mind of the public, through the printed page in a marvelously short time. For older people, series of textbooks have been printed and circulated. In a very short time adults can learn to read. In one place, a stereopticon was used, enlarging the characters, so that they might be seen by a large company. One teacher was able to instruct two hundred and fifty at one time. In the schools there are readers for all grades. Scattered through these books are pictures to aid in the understanding of the lessons. In the text are the familiar phrases used in every day life. Since the acquiring of the art of reading has been made so easy, readers are multiplying rapidly everywhere.

The Chinese leaders are seeking scientific knowledge. They are making investigations for themselves. "No sort



Courtesy Missionary Review of the World.

MING-KWONG, CITY OF THE MORNING LIGHT

By Mary Ninde Gamewell.

The United Foreign Mission Study Course.

CHAPTER SIX—THE GLORY OF THE LORD.

(With Additional Material)

By Mrs. J. P. White, Cedarville, Ohio.

NO Study of the missionary situation in China is complete, unless it takes into consideration the "temper plans and purposes of China's intellectual leaders today." The daring young men who are seeking to help their country have started a movement which they call

THE NEW TIDE.

"These young men have seen a vision. They believe that they can see the signs of a new flood tide in the creative spirit of their race, a new tide that brings the 'promise and potency' of a fresh fertility to revive and enrich, not only the intellectual and spiritual forces of their own people—forces which for so long have seemed to be at the ebb—but to offer enrichment to other peoples of the world as well."

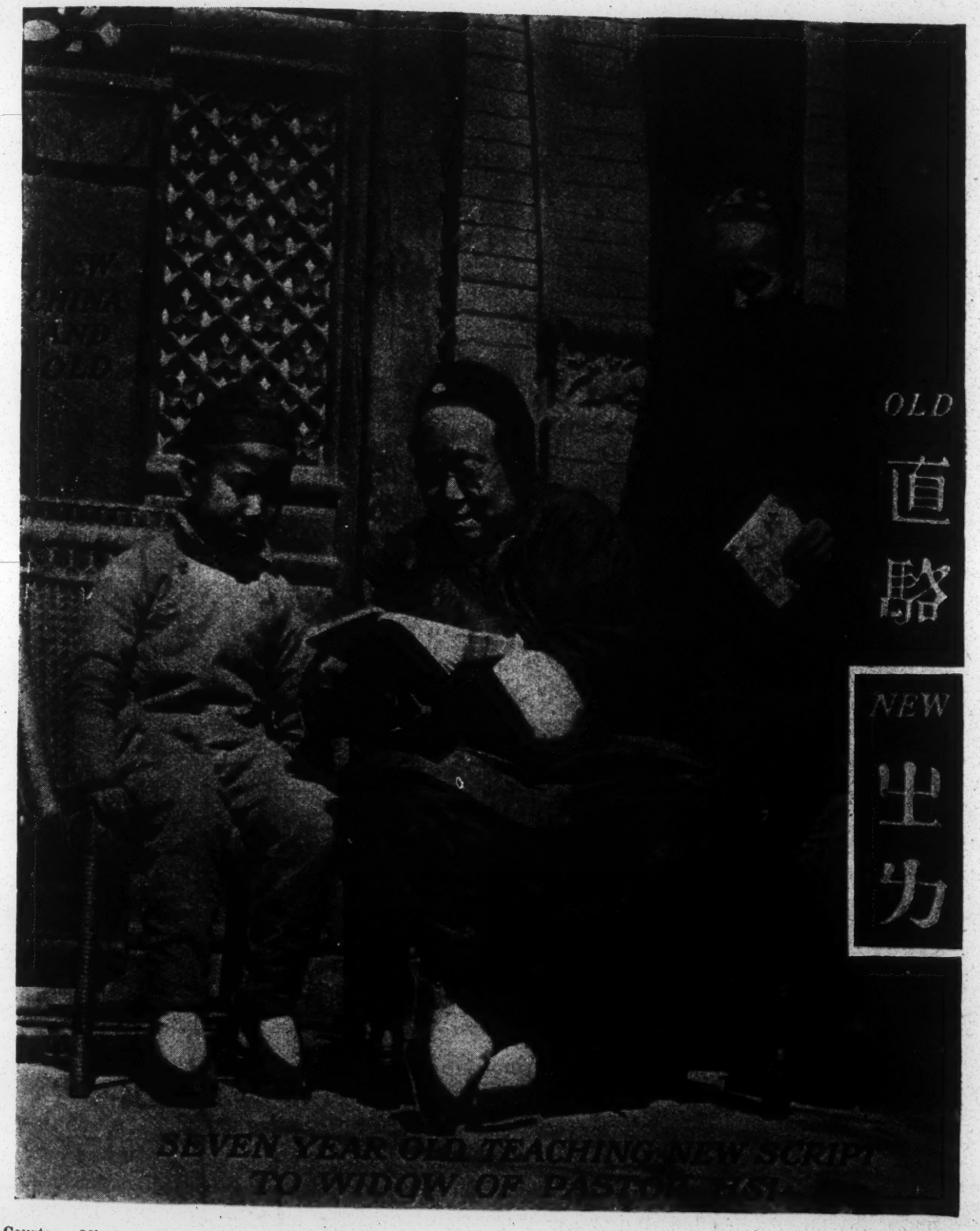
These young leaders are trying to advance every agency that will help rebuild the New China. Education is one of their specialties. Education has always been valued in China. Only the few ever had the opportunity of study, but these few became the leaders. "China has always been governed by her thinkers." China's devotion to education is as great today as it ever was. The people, rich and poor, high and low, are unanimously in favor of it. They believe it is necessary for their country's welfare.

One of the most significant organizations is the Chinese National Association for the Advancement of Education. This is not connected with the Government. It includes in its membership the educational leaders of the nation. Many of these are *old* scholars, men who passed the tests of China's ancient system, but who are today modern scholars as well, eager for new ideas of Western progress.

China is desperately but not hopelessly illiterate. The leaders who see this New Tide sweeping in, see it bearing on its waves, universal education. The goal of literacy for all China seems far distant, but the thinkers are planning for it, the people are wanting it and in time their hopes will be realized.

The New Tide leaders are back of the Literary Revolution, of which we studied last month. They have discovered the great advantage of the simplified form of writing in the common every day language of the people. They can now reach the mind of the public, through the printed page in a marvelously short time. For older people, series of textbooks have been printed and circulated. In a very short time adults can learn to read. In one place, a stereopticon was used, enlarging the characters, so that they might be seen by a large company. One teacher was able to instruct two hundred and fifty at one time. In the schools there are readers for all grades. Scattered through these books are pictures to aid in the understanding of the lessons. In the text are the familiar phrases used in every day life. Since the acquiring of the art of reading has been made so easy, readers are multiplying rapidly everywhere.

The Chinese leaders are seeking scientific knowledge. They are making investigations for themselves. "No sort



Courtesy Missionary Review of the World.

of tradition—literary, political, social, ethical or religious,— is allowed to pass unchallenged." Everything is examined and attacked and accepted only after thorough scrutiny. Several men of science have become noted. Mr. V. K. Ting in geology and Prof. L. K. T'ao in sociology are mentioned among the most prominent.

In order to be in touch with the West, the Y. M. C. A. organized "health campaigns" which became quite popular. The evident need of such a movement was apparent to the young reformers. While only a bare start has been made, yet the common people are beginning to see some reason for covering food in the markets and "swatting the fly."

"Reconstruction" and "Social Service" are watchwords of the New Tide.

SHIPPING CHINESE SCRIPTURES AND TRACTS TO GOSPEL BOATS.

Courtesy Missionary Review of the World.

an association has been formed for bringing to China the world's most notable intellectual leaders. Unfortunately, some of these who represent the West, do not truly represent the West. They are hostile to Christianity and ignore the one basic principle which has given to the West the best things in her life.

Before the New Tide Movement began, Students are making surveys of the living conditions among the poor, with the idea of ministering relief. In almost every higher school of learning, there is a student organization, which has for its object the teaching of the untaught, and the helping of the unfortunate. In 1921 when calamities of flood and famine brought suffering to thousands, the students in Peking had a "tag day" for

the relief of the unfortunates. From whence did this New Tide get its inspiration? Who taught the young men of China the necessity of sanitation? Who taught them the elements of science? Who led them to see the desirability of education for the masses and showed them the way? Who taught them to see the blessedness of ministering to those in need? Scant credit is given by many of these leaders to the Christian teachers who blazed a trail for the new movement.

While the missionaries see the dangers attending these new activities they see also a new opportunity. They rejoice in the constructive work being done. They realize, however, that while optimism, courage and zeal may go a long way in instituting reforms, that no reform is of any lasting value that does not have spiritual energy. The problem and the opportunity are to show to these leaders of the New Tide that the Gospel of Christ, and the teachings of Christ and the transformed lives of the followers of Christ, are the only guarantee of a real reform.

STUDENT MOVEMENTS.

Students are always an important asset to a nation. Chinese students seem to be especially important. They have attracted undue attention within the past few years. The "Student Movement" as it is called started in 1919. At the Paris Peace Conference, the Powers allowed Japan to retain control of Shangtung as a reward of service in the World War. When the news reached China there was universal dissatisfaction. Within a few weeks a boycott against Japanese goods was announced. With such unity did the people in China act that within a short time Japanese exports to China fell off tremendously. Japan protested, through diplomatic channels that this was an unfriendly act!

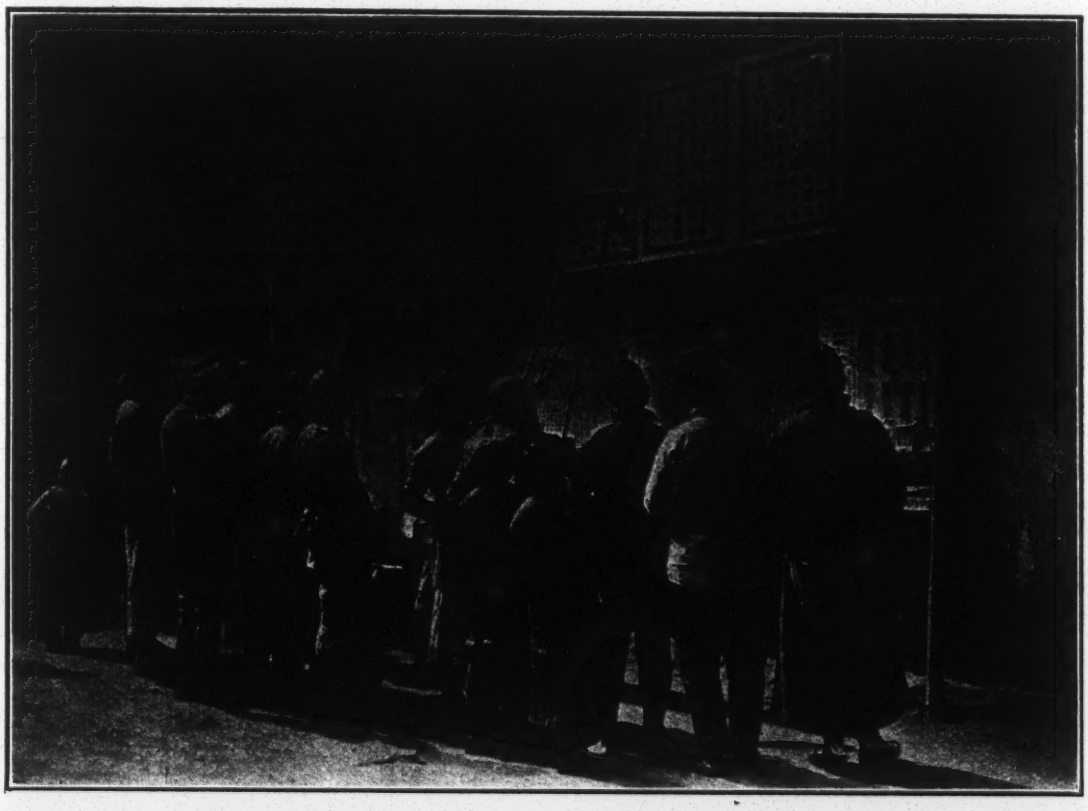
Progressive patriotic Chinese were expecting the Chinese government to protest against the unjust decision at Paris. But the cabinet was under the control of the Anfu Club a "pro-Japanese group which was making personal profit out of the loans made by Japanese financiers for which the resources of China were being offered as security." Therefore no protest was made.

Then the students appeared. A great procession of protest called the attention of the foreign diplomats, the Chinese officials, and the Chinese people, to the situation. The Government feeling that such demonstration was harmful had the leaders arrested and cast into prison. The remaining students went on "strike" to demand the release of their fellow students. Men and women, Christian and non-Christian joined in the protest. More arrests were made and still more students came. Finally they offered themselves for arrest, but the puzzled officers, finding their prisons filled to overflowing, had to deny them the favor.

Within two weeks the students of the whole of China were effectually organized in a co-ordinating movement to arouse the public by street lecturing, posters, processions and mass meetings. The result was that three pro-Japanese officials were forced to resign; the whole population of China stood by the boycott; the protest gave the Government courage to support the Chinese delegates in refusing to sign the treaty at Paris. Finally at the Washington Conference, the former decision was reversed and Shangtung was restored to China. It is

not too much to say that the influence of these students was world-wide.

When one thinks of the power of these students and the possibilities wrapped up within them, one longs to enlist every one of these eager alert young people under the banner of Jesus Christ. Another student movement should be mentioned. It has nothing spectacular about it. It is noisless in its operations but upon their lives. From all over the land the response was gratifying. A Student Volunteer Movement was organized. Two foreign secretaries spent a year visiting not only Mission schools but Government schools as well presenting the need for consecrated workers and the blessedness of a life of service for the Master. They did much to develop the spiritual life of the students and natur-



ONE USE OF THE STEWART FUND FOR THE EVANGELIZATION OF CHINA.

Both Milton and Lyman Stewart contributed largely to this work of training 156 Chinese evangelists and sending them out with Christian literature on twelve boats— one leader and twelve students on each boat—all under the direction of Dr. Frank A. Keller. The Biola Evangelists are here putting up gospel posters.

Courtesy Missionary Review of the World.

mighty in its influence. A few years ago the workers in China faced with sorrow the fact that most of the young people who were graduating from Christian colleges were entering business and Government employ and that only a few were giving themselves to the Lord's work. A special effort was made to call the attention of all students in Christian colleges to the claims of Christ ally a goodly number decided to enter some field of Christian service.

Mrs. Gamewell says: "At the first National Student Volunteer Conference in 1922, one hundred and thirty-five delegates gathered from near and distant provinces, some traveling all the difficult way on foot to save expense and preaching as they journeyed. This Conference encouragingly revealed to its

promoters, that there was still a valiant host who had not lowered the Christian standard. The large number of notable Chinese Christian leaders was also brought prominently to the attention of the Church, men of rare devotion, unusual intellect and thorough training.''

While the first student movement was political and far-reaching in its effects, the second movement is spiritual and

MILTON STEWART'S INVESTMENT FOR THE TRAINING OF CHINESE CHRISTIAN WORKERS.

The Nan-Yoh Bible School buildings at the foot of one of the sacred mountains of China. Personal work is done among the pilgrims as they leave for their homes. Dr. Frank A. Keller, Director.

Courtesy Missionary Review of the World.

more vital in importance. Its work is for time and eternity.

NATIONAL CHRISTIAN CONFERENCE.

The China National Conference held in 1913 was considered a meeting of great importance to the missionary work in that land. Another greater meeting was held in Shanghai in May 1922. This is considered by many of the missionaries to have been the greatest event in the history of missions in China. One thousand delegates, half of them Chinese, gathered from every province of China, to spend several days together talking and praying about the Christian Church in China.

It was a Chinese, who presided with rare ability, over the great assembly. Chinese had leading parts on the program. The missionaries were filled with joy to see these men and women, taking the leadership of the Christian Movement in China.

Prior to the Conference five commissions had been appointed to study the status of Christianity. The subjects were:

1. The present state of Christianity in China.
2. The future task of the Church.
3. The message of the Church.

4. The development of leadership for the work of the Church.

5. Coordination and cooperation in the work of the Church.

The Commission on "The Message of the Church" presented a report that was considered a remarkable document. The commission was composed entirely of Chinese. Mr. Porter says of it "The urgent and moving appeal of this message for an indigenous Church, an indigenous version of the Holy Scripture, the deeper consecration of the Church, social regeneration, international brotherhood, and evangelism should be more generally known than it is to Western Christians. Those who heard or who have read this message, feel that it will be known as one of the historic expressions of the Spirit to the Churches, a true message from the Spirit, through the new-born Church of China to sister Churches throughout the world.

Following the presentation of this report, Dr Lew of the School of Theology of Peking gave an address in which he set forth the characteristics of the Church the Chinese Christians should desire to have: "He saw a Chinese Church that shall be a fearless fighter against sins, a faithful interpreter of Jesus, the flaming prophet of God, an obedient disciple of the Holy Spirit, a worthy teacher of the Bible, a general servant of the Chinese people, a defender of Christian unity and comprehensiveness, a courageous experimenter in cooperation. It was in this compelling utterance that Dr Lew coined the phrase, "She shall teach her members to agree to differ, but resolve to love."

There was manifest throughout the Conference a "passion for the quickening of the religious life and spiritual experience of the Church itself and a tremendous earnestness in regard to the application of Christianity to the common life." If the findings of these commissions and the declarations of faith represent the real spirit of the Church in China, we may thank God and take courage. A Church that is true to Christ and His Word, led by the Holy Spirit is a conquering Church.

ACHIEVEMENTS OF CHRISTIAN MISSIONS IN CHINA.

The sea captain who asked Robert Morrison "And so you expect to make an impression on China?" would be very much surprised if he could see that land today after God has been working for one hundred and eighteen years. "May he be the first fruits of a great harvest" wrote Morrison after he had baptized his first convert. A century ago one lone missionary, one lone convert. Today six thousand two hundred and fifty foreign missionaries a great host of Chinese pastors and teachers, and a Christian Church composed of 366,000 members. The number of communicants has increased fourfold since the dark Boxer days of 1900.

These are mere figures. It would be impossible to tabulate all the results of the labor of these lives. Education for the common people was introduced by the missionaries. Today there are primary schools, high schools, colleges, universities, professional schools—all under the management of Christian missionaries. The idea of education began to spread in China, until today the Government has worked out a great educational program for the whole nation. True it is not operative yet, but it will be in time.

Dr Peter Parker, with his "lancet" and medicines demonstrated Christianity to the Chinese in terms which they could understand. Scores and hundreds of consecrated physicans have followed

his example, until today they are scattered all over China. They are conducting hospitals, training nurses, and educating Chinese physicians. Here again the Chinese have caught a new idea. They have seen the need for physicians and they have erected great medical schools and hospitals equipped in the most up-to-date fashion. Through the educated physicians, there has come a great campaign of Health Education. "China has often been called the fountain-head of epidemic diseases." Today the council on Health Education, the Chinese National Medical Association, the National Y . M. C. A. and Y. W. C. A. and the China Christian Educational Association, are all combined to combat disease and to bring better health to China's Millions.

AT A CHINESE SUMMER SCHOOL.

The changed status of women in China is due to Christianity. Christian

workers taught the equality of sexes. Through the education of girls they demonstrated their theory. Educated Chinese girls proved to be so capable, so efficient and so altogether lovable that China fell in love with them. The people began to say "We must educate our girls." Both private and Government schools for girls multiplied rapidly, until today education is within the reach of a considerable number of girls.

All the reforms of the New Tide Movement received their inspiration and their impetus from Gospel teaching. Whether we think of schools, colleges, reforms, the emancipation of women, new civilization or new government, we find they are all traceable directly or indirectly to the teachings of the Gospel. They are the "by-products" of Christian missions.

But the one great principal product is the Chinese Church built up of saved men and women. This Church, self-supporting and self-propagating is the hope of China. Three developments, as mentioned in the report of the Commission, are taking place within the Church: 1. The development of indigenous Christianity. 2. The interest of the Church in every department of social and national life. 3. The deepening and enriching of the spiritual life of Christians.

The Chinese people feel that the Church must "in organization, government and interpretation of the Christian message preserve the spiritual inheritance and express the peculiar genius of the Chinese people."

There is a desire for a new translation of the Scriptures for the Chinese and by the Chinese.

The Church is showing a great interest in the welfare of the community. Industrial conditions, the influx of people from country to city, and other new elements in the social life, have introduced new conditions. Chinese leaders want the Church to be more than a meeting place for worship on the Sabbath. They see the need of making it a center, from which radiates power seven days in the week. Commission II of the National Conference said in its report: "The Church ought to be the busiest place in the whole village. It should minister through its whole membership, to the spiritual, moral and physical needs of every section of its own community whether Christian or non-Christian."

The third point in the development of the Church, which has been noted, is by all means the most vital—the deepening of the spiritual life. In recent years missionaries and Chinese leaders have been meeting in "retreats" for the purpose of waiting on God, and studying His word in order that their own lives may be cleansed and empowered for the great task of leading the whole Church to a higher standard of spiritual living.

The Chinese Church is becoming a missionary Church. Missionary societies have been organized by the Chinese themselves, for the distinct purpose of carrying the Gospel to the "regions beyond."

When we have recounted the great achievements of Christian Missions in China, we have not told the whole story. What has been done, is but a small beginning in that mighty land. Almost one fourth of China Proper including Manchuria, is still unclaimed by any Protestant agency. In addition an area larger than all China embracing, Mongolia, Sinkiang Kokonor Chwanpien and Tibet, remains almost untouched. Then there are the cities of Indo-China, Formosa and the East Indies, where perhaps

8,000,000 of Chinese live, where very little is being done.

A young English missionary in a remote district wrote: "Every missionary is conscious of unoccupied areas. They extend from our very front doors, nay from our private rooms through innumerable districts and towns out into the desert silence of Sinkiang and Tibet. It is no sudden spasmodic, individual business that will solve the problem; only a prayerful united effort, in which we all share heartily and to the full."

When we look at the unoccupied regions, and the untouched communities the picture is dark indeed, but when we look at the Church of China empowered for services the picture becomes bright. The question of sending increased numbers of missionaries is often discussed. The wisest leaders among the Chinese Christians say "Send us more to help us evangelize our country." The influence of Western civilization is often a barrier in a non-Christian land. Not being able to distinguish between real Christians and dwellers in a so-called Christian land, the people raise the question, "Is Western Christianity worth carrying?" Let this be answered as it may, of one thing we are sure—*We have a Christ worth carrying.* No one can bring anything against His matchless life. China needs Christ and together the Chinese Church and the Missionaries of the West will continue to tell the glad tidings of His love for all mankind and for His power to save.

"And time shall come when like a swelling tide
The Word shall leap the barriers and the Light
Shall sweep the land; and Faith and Love and Hope
Shall win for Christ this stronghold of the night."

QUESTIONS.

1. What attitude should Christian leaders have toward the New Tide and other reform movements?
2. It there danger of over-emphasizing social service?
3. What dangers do you see in the political movements of the students?
4. What possibilities do you see in the Student Volunteer Movement?
5. What phase of work do you consider most important in China?
6. What do you consider the most hopeful feature in the missionary situation in China today?

Text Book—ADVENTURES IN BROTHERHOOD

By Dorothy Giles

A Study of the Home Mission Text Book

CHAPTER V—ONE GOD TO GLORIFY.
CHAPTER VI—THE KINGDOM WITHOUT WALLS.

(With Additional Material.)

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

THAT which makes mankind different from all other creation is his eternal seeking after God, in his instinctive acknowledgment of a power greater and finer than himself or the things of this world * * * It is the seal of our sonship whereby we cry, 'Abba. Father'."

Prayer and worship are universal. All peoples, all races, all groups of peoples have sought after God. "There, I have always told you there ought to be a God like that," was the testimony of the awakened soul of a woman in Africa.

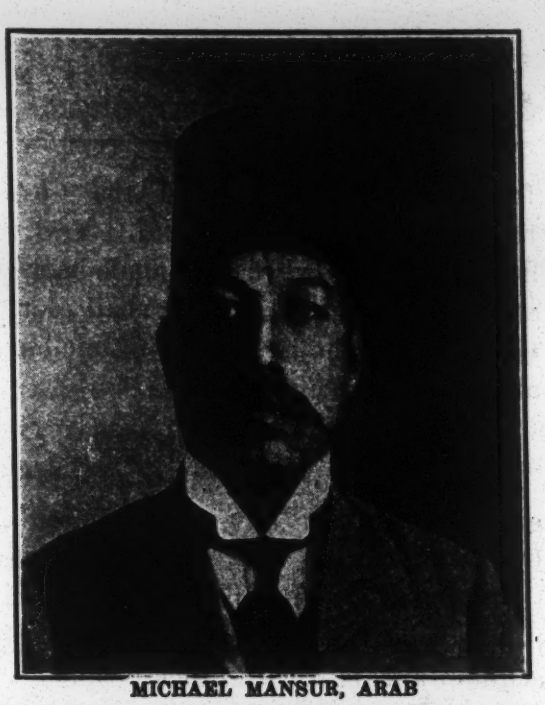
People do not bow down to idols of wood and stone and offer gifts to the work of their own hands altogether because they wish to, but rather they are followers of their own ignorance in searching after God. Multitudes are today casting aside their idols and "feeling after God"and are ready and eager to worship, serve and glorify the "one God" when He has been made known to them.

Most of our foreign population is from lands of the "closed Book," so while many are religious they may not have religion.

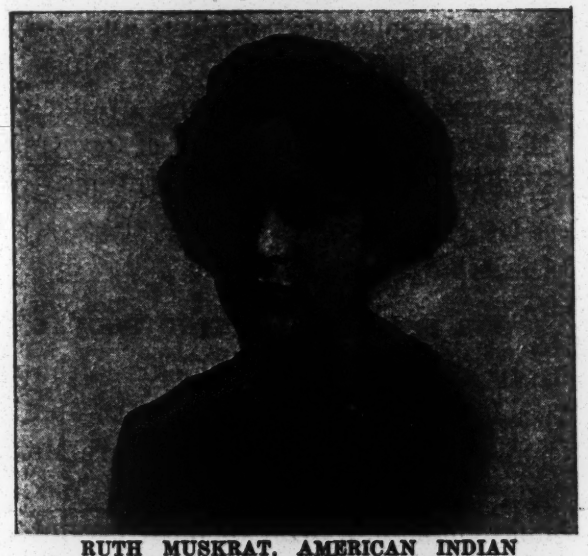
As people have sought after God there have arisen different expressions of creed and doctrine. These differences instead of being a unifying force have produced barriers so insurmountable that for centuries people have forgotten that all were seeking to glorify the same "one God."

These barriers due largely to ignorance and misunderstanding, and, strengthened, even in our own country, by group isolation, are gradually yielding as these people come into contact with the real Christian life. Miss Giles gives an excellent illustration of this. A Bulgarian woman, mother of five American born children, discovered in a brief sojourn in a hospital what she had not learned in twelve years of isolation from real America. Through a visitor she discovered that Christians were not like Mohammedans and she exclaimed with joy, "And to think we have the same Lord, you and I." Another incident taken from the United Presbyterian show how surely the very foundations of these barriers crumble before Truth. Recently a member of an Italian mission in one of our cities died and the funeral services were held in one of our Churches. With difficulty the Christian wife was persuaded to comply somewhat with some of the customs of their former home in Italy, such as letting her hair down, wailing a little and placing some possession of her husband's in the casket (she chose his much loved Bible) in order that there might be no delay caused by an outbreak among the Italians. Many Italians led through curiosity mingled with fear attended the service in the Church. The simple Christian service revealed to them that Christians do not sell the bodies of their dead, nor do they worship a horse's head; and the message of the hour reached their hearts, for soon after the

SUNDAR SINGH, SIKH



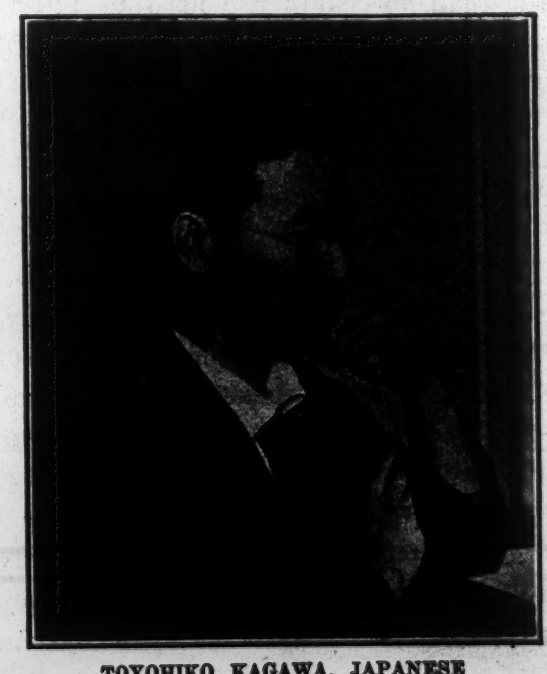
MICHAEL MANSUR, ARAB



RUTH MUSKRAT, AMERICAN INDIAN

DR. MARY STONE, CHINESE

ROBERT R. MOTON, AFRICAN



TOYOHIKO KAGAWA, JAPANESE

"OF ONE BLOOD—CHRISTIANS OF OTHER RACES."

Courtesy Missionary Review of the World.

funeral eighteen accepted the Christ, the Saviour of their friend. Yes, the day approaches when man-made barriers will disappear and all men shall glorify the one God who hath made of one blood all races of men.

CHRISTIAN FELLOWSHIP

"The world of fellowship affords the greatest field for adventure offered in Christian service * * * More needed than money or institutions are Christian people who rejoice in the adventure of acquaintanceship with other people * * * It is a real discovery of new worlds to extend the satisfying range of human sympathy and fellowship."

Are Christian principles applicable to race relations? The Fatherhood of God and the Brotherhood of Man? Thou shalt love they neighbor as thyself? We then that are strong ought to bear the infirmities of the weak? Whatsoever ye would that men should do to you, do ye even so to them? The requirements to do justly, to love mercy, to walk humbly with thy God? Is there any other way to apply these principles or to teach them to the different peoples in America than by contact, Christian fellowship, Adventurers in Brotherhood? Segregation and isolation make a barrier difficult to surmount in order to reach the multitudes in our cities. In our foreign city colonies the immigrant is likely to deteriorate and degenerate in the process of Americanization for his contacts with American life are anything but wholesome. The true light of America has not penetrated to them, left practically to themselves they are unable to seize upon the elevating things the result is evident.

Many of these citizens "know priestly sovereignty but no soul liberty. They are creatures of a system and the system is thoroughly unAmerican and inimical to freedom of conscience and worship. But thousands and thousands of them are out of sorts with the system and are ready for something better. They have lost faith in their Church and will lose it in religion unless we teach them the gospel." What opportunities for Christian contact and fellowship are offered in some groups! In a city in Massachusetts out of 1700 Italians only 60 attended the Roman Catholic Church and of the more than a million Jews in New York only 30,000 attended the synagogues. These multitudes are free from old religious restraints and are in dire need of the gospel. The failure to Americanize, which means evangelize, these means the downfall of our high ideals and democratic institutions.

Other groups beside the aliens need Christian instruction and fellowship.

OUR SPANISH-SPEAKING PEOPLE

In may of the towns of our southwest whole populations speak Spanish and in many more than the majority are Mexican. In the legislature of New Mexico sums of money are expended for interpreters for Spanish-speaking members. Revolutionary conditions in Mexico have sent thousands and thousands across the border and these come burdened with centuries of Roman tutelage and so are a very poor, ignorant and needy people. It is a most pressing field not only for social uplift and Christian fellowship but for actual enlightment. Only the true conception of the application of Christian principles can break down the barrier of "Caste" and all its attendent evils. "Justice and brotherhood, involving the adequate provision of facilities for education and race advance ment" offer the solution to our Mexican problem.

THE INDIAN

Too often we pass by without notice the Indian race with whom we have exceedingly peculiar and responsible relations. Cato Sells, when Commissioner of Indian Affairs, said, "The Indian should march side by side with the white man during all the years to come. It is our chief duty to protect the Indian's health and save him from premature death. Before we educate him, before we conserve his property, we should save his life."

"The line of demarcation between the two races becomes increasingly indistinct * * * The break-up of the reservation, the allotment of land in severality, the education of the Indian, the increase in wealth among them, the steady progress of Christianity, their economic community with the rest of life of the land, the progress of intermarriage with other races, are all helping to heal the old sore and to merge the Indian both into the nation and into the race."

(Speer)

THE NEGRO

The greatest race problem that we face today is that of the relations between the white and black races. There is a growing group of people of both races that realize the gravity of the conditions, a group that is cooperating and believes that the application of Christian principles is the only solution. The Christian people of both races in the South are meeting this crisis with marvelous courage, kindness and justice.

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the earth
May bear the gree and a' that
For a' that and a' that
When man to man the world o'er
Shall brothers be for a' that."

THE JAPANESE

Just at present our relation with the Japanese has been and is yet the most prominent and most discussed of our race problems. Two arguments were presented against admitting the Japanese, their alarming numbers and their inability to assimilate. Without any question their numbers have increased, the census of 1910 showing 72,157 and that of 1920 showing111,000; but that in forty years they would number two millions seems to "the calculation of an alarmist." As to their inability to assimulate, there are different opinions. When Chief Justice Taft asked Attorney General Webb of California, "What we want to know is, what the Japanese are doing to which you take objection," the reply was not that the Japanese were not able to assimilate but the white people refuse to assimulate with the Japanese, and as the Japanese line advances we retreat and we do not like to retreat." Two solutions were suggested for the solution of the Japanese question. (No question is settled until it is settled right.) The program recommended by the Japanese Exclusion League recommended; 1. To enact Japanese exclusion laws like those dealing with the Chinese. 2. To prevent Japanese from owning or leasing any farm land whatever, and to reduce all Japanese agriculturists to the status of day laborers. 3. To forever prevent Japanese from becoming American citizens. 4. To deny American citizenship to all American-born Japanese children 5. To have Congress pass the discriminatory drastic laws required to secure the above objects. The program proposed by the National Committee for Constructive Immigration Legislation was, 1. Congress should provide for the

complete stopage of Japanese immigration until it is clear that those in congested areas can and have become truly Americanized, establishing wholesome relations with the rest of the population. 2. The needed legislation should be free from features humilating to the Japanese, therefore free from offensive race discrimination. The new immigration law should be general in scope and apply equally to all peoples. 3. The standards for naturalization should be raised, and the privileges of citizenship should be extended to all who qualify.

TEACHING LOYALTY TO AMERICA—WHY NOT LOYALTY TO CHRIST?

A cosmopolitan quintet learning to sing "America." Left to right: Italian, Swede, Negro, Jewish and Chinese.

Courtesy Missionary Review of the World.

Which program do you think would have promoted happy and peaceful race relations in the world? Why?

THE JEWS

The problems just glanced at are localized "but the problem of the Jew is" everywhere, as he is found in every corner of our land. At the mention of his name what questions arise and remain unanswered! Is there a Jewish race? or are they "an artificial nationality?" Are the differences between Christian and Jews historical rather than racial? All Jews and Gentiles do not agree with Count Coudenhove who says, "The Jews are an artificial nationality created by religious discipline out of innumerable racial elements." But all do agree that the Jews constitute a distinct group. A small conference between Jewish and Christian leaders gave the following reasons for the existence of ill-will between that race and others: 1. Sheer misunderstanding. 2. Differences in habits and customs. 3. Economic competition. 4. Jealousy of success. 5. Fear of losing leadership. 6. Personal aggressiveness. 7. Bad Manners. 8. Pride of intellect. 9. Gregariousness and its accompany-

ing provincialism. 10. Dogmatic moods and utterances. 11. The air of superiority. 12. Selfishness. And back of all these is the fundamental religious issue. The Jew needs a new conception of Americanism. America held out the promise of riches and wealth, the proffer was accepted by the Jew and today he is the predominating force in two great economic lines, clothing and theatre control. He needs to learn that "America serves another God than mammon, that Jesus is more to us than a historical personage,—Is a vital, dominating power in our lives,—he can learn this only through seeing those who profess Christ live by His commandments and show forth His message in their lives."

(Giles)

CHRISTIANITY—RACE PREJUDICE

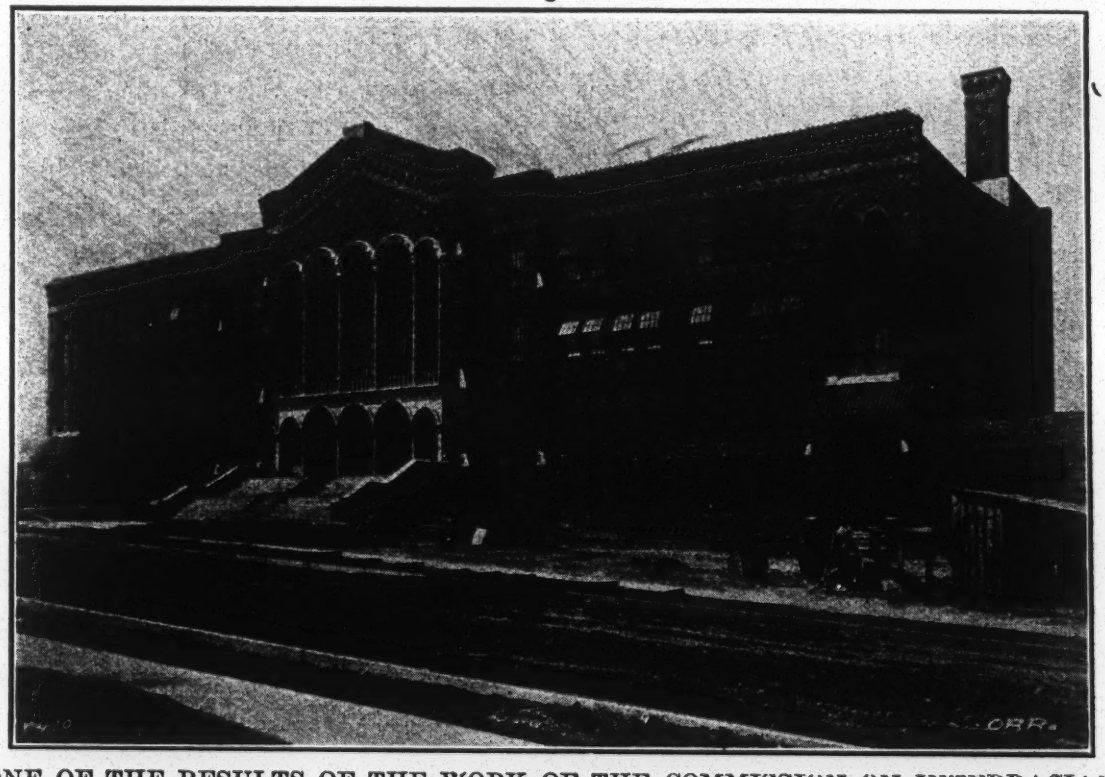
Mr. H. G. Wells says, "There is no more evil thing in this present world than race prejudice, none at all! It justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world."

Are people superior and inferior? or, but advantaged or disadvantaged? or backward? Are prejudice and antipathy instinctive or inherited? Why did the little boy struck by a "bad" boy tell his mother he was struck by a "Polish" boy? Do we associate entire peoples with the type with which we are most familiar, the Chinese laundryman, the Italian fruit vender, the Negro laborer, or porter? What races spring to your mind when you hear the words anarchist, arrogant, puritan, mercenary, lazy? Is it easier to judge the entire Negro race by a Lynching headline than by the brief item on the inside of the paper concerning George Carver? Why do children threatened with the "black man" have an antipathy toward the Negro in later years? Would the housing of native Americans in box cars as Negroes and Mexicans are be tolerated? Is the effect of such housing different on the three races? What is the reaction on our national life?

Booker T. Washington said it was not his color but his hat that made the difference. "If I would wear a little red fez instead of an American hat I could ride in a Pullman unmolested." Is trial by newspaper a reality in America? If so, is it always favorable to the dominant race? Why did the president of a beet factory change his position concerning the employment of children when he discovered that 25% of the beet workers in his state were Mexican? Has inequality of treatment in the economic life an influence on the character and morals of the handicapped groups? Is school attendance equally enforced upon all races? If not, why? What is the effect and what will be the effect on the national life if not equally enforced? The son of R. C. Bruce a Negro and a graduate of Harvard, was refused on the ground of race admission to the Harvard dormitory, a compulsory requirement. It there any difference in principle between the exclusion of dark-skinned racial groups and of the Jews or of all foreign-born? Is it possible to be perfectly democratic in one's relation with one group and refuse to mix with other groups on the ground that they are inferior? Must a student expect to find different standards at college from those accustomed at home? Recently our papers, secular and religious, have held accounts of Japanese wishing to erect a Church in Hollywood. Circulars were distributed at a mass meeting saying. "You have sent your children to our schools; we

stood for it. You opened up your fruit stands; we stood for it. Now you want to build a Church, and we will not stand for it." The Church to be erected was not a Buddhist temple but an evangelical Church under the auspices of the Presbytery of Los Angeles. What provoked the circular? What would be the effect upon these Christian Japanese?

A group of Japanese in Washington paid $10 a month for an American woman to come to their homes to show them how "to make Christian American homes." The experiment was successful. Was the woman prejudiced? Can race prejudice be conquered? Where can be found the solution to the race problem in its entirety? "If looking out over humanity, torn with race feuds and embittered with race hatreds, we ask with Paul, 'Who can deliver us from the body of this death?' the answer is simple and clear: 'Christ is the Saviour of this body.'" "Jesus Christ, the Son of God, came into the world to be the Saviour of the world and to establish His kingdom among men. Sin has no place in the Kingdom of God. Race wrong and injustice are sin. Christ came to save from sin the individual, society, the races of men. As soon as all men, or enough of men, love and obey Him, race misunderstanding and maladjustment will come to an end, and all peoples will walk and work together in peace and unity." (Speer)



ONE OF THE RESULTS OF THE WORK OF THE COMMISSION ON INTERRACIAL COOPERATION.

This is the high school for colored students at Alanta, Georgia, One of the fine new schools just erected at a cost of $1,200,000, as the result of an agreement negotiated by the Commission.

Courtesy Missionary Review of the World.

SOLUTIONS SUGGESTED

Let us consider a few of the solutions suggested by students of race relations for the solving of this now universal, literally world-wide problem.

Edward A. Steiner, a native of Hungary, an outstanding American citizen, speaks from personal experience concerning the problem of which he is a part. He says, first, that racial characteristics are largely determined by environment.

Second, that race prejudice is an artificial product of the mind, induced by various influences.

Third, that in the highest and lowest spheres of thought and activity all races are alike.

Fourth, that every human being, no matter what his color, race, faith, or class has a right to earn the respect of his neighbor and community, by virtue of *what he himself is.*

Fifth, that the brotherhood of man will become an established fact as soon as each man determines to live like a brother in his relation to his fellows.

Sixth, that Christianity has in its *spirit* the solution of class and race problems; but that in its *practice* it is lamentably far from solving them.

Seventh, that he who wishes to enter into fellowship with the nation or race with which he lives must free himself from all isolating practices and beliefs.

Eighth, that entrance into such a large human relationship has to be "bought with a price" and that it is a price worth paying; for there is no loftier experience than that of becoming one with mankind.

Another says, "The great fact is, that a new leadership for a new world interracial peace is being and can increasingly be created by an education that has at its heart the ideal of world brotherhood. The hope of the world lies in the creation of this new leadership by world-wide Christian education." (Matthews)

That exceedingly interesting and informative book, The Clash of Color, discovers that what the world needs is Team-work. The author discovered this when watching a foot ball game in Beirut. The captain was an Abyssinian, the full-backs were a Turk and an Armenian, the half-back and forwards, a Syrian Christian, a Greek, other Turks, a Persian, and a Copt from Egypt. Their trainer was an Irishman and the principal of the school an American. All the world was represented. It was asked of the captain what special difficulty was found in training such a team. His reply was, "A real hard nut to crack is just this. These fellows come from countries where the whole idea of team-play is unknown * * * So, I have won the battle, not only for the boy as a member of the team but really for his whole life job, when *I have taught him to pass.*" And had not a miracle been performed when the Syrian full-back whose father had been massacred by a Turk passed the ball to the Turk who sent it on to the Greek and he to the Persian, he to the Abyssinian who scored a brilliant goal? The nations of the world are on a vast foot-ball field, each trying to dibble the ball of achievement down the field of history, to score the goal for racial or national glory for itself. There is no team-play on the world scale. The need of the human race is for a World-Interracial Team. Two forces are struggling on this field. The one force "that makes a nation strive fiercely to keep the ball at its own feet and the other shouts 'Pass, men, pass! Play the game for the great game itself and for the team' * * * * The idea of the world team is the mainspring of advance of the nation of men in the future."

Mr. Matthews says. "In the League of nations is a beginning though not a complete fulfillment, of the idea of the

Human Team. For the first time in history fifty nations united for these purposes: 'To promote cooperation between nations' and to make the 'well being' of the races not yet able to stand alone 'a sacred trust of civilization.' There we see twin pillars of a new world order—cooperation between the strong and trusteeship for the weak." And all this depends upon the faith the nations have in the Father of all "who made of one blood all nations of men for to dwell on all the face of the earth."

CHRISTIAN AMERICA

"America owes her liberty and her prosperity to the spirit of Christianity which ruled and animated her founders. If our country is to remain true to her original aims, and advance along the line of her first development, she must see to it that the leaven of the gospel of Christ leavens the whole lump of her vastly increasing population." (Henry VanDyke).

The American spirit of independence and democracy which is born of Christianity has entered the whole world; the world is in a turmoil, all races are acquiring race consciousness and seeking self-determination. As American ideas have been the leaven, it is equally as much America's opportunity and privilege to bring about racial cooperation and good-will throughout the world. The world is judging us and our religion by what it sees of the applied gospel, how so many races get along together, how happy they are, how well they are able to serve one another and how far reaching their service is.

"The test by which real values are measured is that of serviceableness, not mere utility, but serviceableness * * * God has just now about the biggest, broadest and most eternally important use for American people among all the nations of the world. He has given them the finest opportunities to do the things most worth while for the whole world; has put them in a position where what they say and what they do counts for the good or bad of the whole world; has made it vital to the interests of all the rest of the people what sort of people they are and how well prepared they are to do their part in the world economy. There is not a thing in all this to be egotistic about * * * The situation calls rather for being humble, feeling the incomparable responsibility and getting ready to the fullest degree to be serviceable * * * There is nothing that can mean more to the whole world and for the advance of the Kingdom of God in all the earth than that the American people should be downright, upright, inright, outright Christian and so prepared for the Christly mission for which God is ready to use them. * * * The very counsels of the Almighty are bound up in the issue of having Americans ready to do their part. You and I know what each American, white, black, brown, red, yellow, fair or swarthy needs most; the illuminating, uplifting, steadying, soul-redeeming power of Jesus Christ, the Saviour of men's *lives*. He needs it not alone for himself but for all the rest and for all the world, since he holds in his power the shaping of human destiny. Home Mission offer a program for the patriot, the Christian, the man or woman who has sounded the purposes of God for His world through the ages." (McAfee)

"If the white man will set his face resolutely toward realizing a world commonwealth of nations and races, he can have the glory of leading man at the supreme crisis of his history for the first time into World Peace."

A STUDENT OF TWO BOOKS.

The Story of George Washington Carver.

DARKNESS had settled over the village of Diamond Grove, Missouri, and over the surrounding farmland. It was at the close of the Civil War, and though the slaves had been freed, most of them still remained on the lands of their former owners. So the farms had yet their Negro quarters, overrunning with bright-eyed, kinky-haired children, who were now cuddled together like little brown birds in their nests, forgetting the day in sleep.

Suddenly there rang through the air the shriek of a woman and the wailing of a tiny baby. Moses Carver, owner of the farm, sprang from his bed and ran out toward the flash of torches which gleamed from the Negro quarters. A sobbing boy ran almost into his arms. Mr. Carver caught him.

"What is it, James?" he asked.

"De night-riders . . . dey done took mammy an' de baby!" sobbed the child. "Dey's lookin' for me now, I 'spect!"

"Come I'll take you where they will not get you!" said the kind farmer, soothingly. "Out here in the woods I know a place where they won't find you. We must get back your mother and the baby, too. Poor Mary! there they go with her."

And crouching in the underbrush, the white man and Negro boy watched the torches disappear.

The marauders rode off into Arkansas with Mary Carver and her baby, who were called, as slaves usually were, by the name of their owner. In those regions, remote from the enforcement of law, little attention was paid to the edict that had freed the slaves, and the raiders found no difficulty in selling the robust young Negro woman. It was a different matter with the puny baby, who had developed whooping-cough on the journey and was so nearly dead that the raiders thought he could not live more than a few days.

As a consequence, when a man sent by Mr. Carver arrived with a fine race-horse and some money to buy back Mary and her baby, he found that the mother had disappeared with her new owner, and that only the sick baby could be rescued. The man knew Mr. Carver well enough to feel sure that he would not want the child to die; so he ransomed the frail scrap of humanity with the blooded horse, valued at three hundred dollars.

Mr. and Mrs. Carver had never liked the idea of owning slaves, but that was the only way they could get farm help. "And we will be good to them," they said. "when other owners might not be." Accordingly, James and the ransomed little brother were brought up by the good farmer and his wife as if they were their own children.

As soon as the baby could toddle alone, he began to show an interest in growing things. Wherever he went, he was never seen without a bunch of something green in his little fist—flowers or weeds, it made no difference so long as it was something that had grown out of the ground. If anyone but the Carvers tried to take his treasure from him, he fought like a small wildcat. He inherited his mother's hot temper. He inherited something else from her too. No matter how much to her disadvantage the truth might be, she had never been known to tell a lie, and perhaps it was because her little son had never been known to tell one either that he was nicknamed "George Washington."

Of his father he knew nothing, except

that he had been the property of a neighboring farmer named Grant, and that, while hauling wood with an ox team, he had fallen under the wagon, which passed over him and killed him. Mr. Carver supplied the place of a father to James and George, training them with care.

In this kindly atmosphere, George continued to love everything that lived and grew. Besides his precious weeds, he came to love animal life also, and usually carried a toad or two in his pockets. He even took these odd playmates to bed with him until Mrs. Carver made a rule that he must turn all his pockets inside out before he could come into the house at night.

"I literally lived in the woods," he says, recalling these days. "I wanted to know about every strange stone, flower, insect, bird, or beast, but no one could tell me about them." His only book was an old speller which he knew by heart; but it could not answer his questions, and his wish for education grew daily.

After ten years on the Carver farm, the elder brother, James, went to live in Fayetteville, Arkansas. Shortly after his brother's departure, George also left the farm, with the consent of the Carvers, to attend a school for Negroes in a town eight miles away. Here he remained until he had learned all the little school could teach him, sometimes lodging in the cabins of friendly Negroes, and sometimes sleeping in the open fields or in a stable.

When two years had passed, there came an opportunity to go to Fort Scott, Kansas, with a family who were moving there. They traveled in a wagon drawn by mules, but the slow rate of progress made the journey only the more interesting to the nature-loving boy. Every new plant along the way, every strange bird or curious stone, was a fresh delight to him.

For six or seven years he went to school at Fort Scott, supporting himself by doing cooking and all sorts of housework in various families.

"Here," he says. "I began to feel renewed gratitude toward Mrs. Carver, who taught me to cook and sew and make embroidery, which I have done ever since. They were the means of supporting myself through many hard years." Indeed, he has a gift for beautiful embroidery and of his crochet-work he has a wonderful collection that includes more than a hundred original patterns.

At the age of nineteen he went back to Missouri to spend some time with the Carvers. He was so small at this time that he rode on a half-fare ticket, and the conductor expressed doubts about his being old enough to travel so far alone! A year later he began to grow rapidly, and shot up to six feet before he was twenty-one.

After a happy summer with his old friends, he returned to Minneapolis, Kansas, to finish his high-school work. He opened a laundry here to support himself, and soon had all the work he could do.

During this time the sad news came to him that his brother James had died of smallpox. "I was conscious as never before that I was left alone," he says; "but I trusted God and pushed ahead."

He graduated from high school and applied for entrance to an Iowa college. His application was accepted, and he spent almost his last cent to reach the place. But when the president saw that he was a Negro, he refused to admit him into the college. The boy stayed on in town and, in order to accumulate more

funds, opened a laundry which was well patronized by the students as soon as they learned his story.

The following spring he went to Winterset, Iowa, as cook in a large hotel.

It was in Winterset that George attended service one Sabbath evening in a Church for white people, taking an inconspicious seat in a rear pew. The next day a fine-looking gentleman called at the hotel and asked him to go home with him, saying that his wife wanted to see him. To his surprise, he found that the gentleman's wife was the soprano soloist of the choir he had heard the night before. Still greater was his astonishment on being told that she had heard his voice as he sang in the Church, and had been greatly attracted by its quality. Leading the way to the piano, she asked him to sing for her, and after several songs it was arranged that he should come to her house once a week for vocal instruction. From that time on Mr. and Mrs. Millholland have been among George Carver's warmest and most helpful friends. He formed the habit of going to their home each evening and telling them what he had been doing all day. After this recital, Mrs. Millholland would laugh and say, "Who ever heard of any one person doing half so many things!"

The Millhollands discovered that George was talented not only in singing, but in painting as well. They encouraged him to study music and art seriously, and to save his money with a view of going to college. In a year he had saved enough to enter Simpson College at Indianola, Iowa, where, in addition to the regular work, he registered for courses in art and music.

By the time Carver had paid all his entrance fees at Simpson, he had exactly ten cents left to live on. He bought five cents worth of corn-meal, and five cents' worth of beef suet, and on these he lived for one entire week. By the end of that time, he had managed to advertise his willingness to do laundry work, and thereafter he never lacked employment.

His course in art did not last very long. After the third lesson, the instructor asked him not to come to classes, saying that he was a natural artist and that the rest of the lessons would not teach him anything he did not already know. Though he did not study again under a formal instructor, painting was always his favorite recreation, and his first painting, exhibited at the World's Fair in Chicago, was valued at four thousand dollars.

Three years at Simpson College quickened his old desires to know all about the wonders of nature. By this time there had entered into his curiosity the conviction of a plan and purpose in the whole creation.

"My watchword was, 'Iwant to know.' I wanted to know how a plant grows, where the blossom gets its color, why God makes each thing, and why I can't make things a well as God makes them. What is my relation to the plants and their relation to me? What is the relation of the plants and myself to the great God who made all of us?"

So he decided to take a course in agricultural chemistry, and for that purpose went to Iowa State College at Ames, Iowa.

Again he supported himself at first by laundry work; but after he had taken his bachelor's degree, he was put in charge of the greenhouses of the institution and given direction of the work in systematic botany. It was here that he learned the answers to many of the questions that had been puzzling him, and began to catch glimpses of still

greater wonders to be revealed. At length he received his master's degree in science. "I was not weaned away from art and music," he says, "but science seemed to be more useful and practical."

At this time, that great industrial school for the Negro, Tuskegee Institute, in Alabama, was in the early stages of its growth. The great buildings on the present campus were, in those days, scarcely dreamed of; but even then large numbers of wide-awake, eager young people were filling its temporary sheds—one of them a remodeled hen-house. New possibilities for their race were opening up before them.

The head of this institution Booker T. Washington, had an almost prophetic foresight of what might be done for his people, not by taking them out of the surroundings in which they lived, but by teaching them to use the minds and the hands God had given them, and to discover the gifts He had hidden for them in the soil they lived on. To develop this work he needed a man trained in just those branches which George Carver had been studying at Iowa State College. In some way Mr. Washington was directed to write to the college and ask if they could recommend a teacher of science for Tuskegee. The faculty replied that they had the very man for him. And so it happened that, in the year 1894, George Washington Carver journeyed southward to Alabama, to take up his life work at Tuskegee Institute.

Science was a new subject at Tuskegee. When the young teacher arrived, he found no equipment for experiments of any kind. Nor had the school any money to buy apparatus for him; but the motto of Tuskegee was then, as it is now, "Use what you have."

So the new professor sent his students out through the village of Tuskegee to visit the alleys and rubbish piles, and to bring him whatever they could find in the way of broken china, empty bottles, and bits of rubber and wire. Out of these fragments he made apparatus for his laboratory, and began work.

As he went about his task of collecting and studying plants that grew around Tuskegee, Carver was accustomed to carry a long, slender botany case, about a yard in length, in which to place his specimens. Nothing like it had ever been seen in that neighborhood, and it aroused great curiosity among the Negroes.

"I knows what he is!" declared more than one old "mammy," with a look of wisdom. "Needn't nobody tell me nothin' about dat man! He's a root-doctor (conjurer), dat's what he is!" And many of the Negroes came to him to ask him for "spells" or "charms" out of the long case he carried, to ease "de misery" in their backs, cure their sick cows, or keep away thunder-storms.

One of the great objects of the school at Tuskegee is, not to educate young men and women in such a way that they will leave the ignorance and poverty of their home surroundings to seek for success in business or professional life; but rather to show them that it is not necessary for their homes to be meager and wretched, when those homes can be so greatly improved simply by knowing how to use the things about them. Tuskegee aims to make its students eager to return to their homes, and able to transform them because of what they have learned in school.

As time went on, Carver's discoveries in the laboratory grew to be of such importance that it was decided to let him stop conducting classes and give

his whole time to research and experiment.

It was discovered that there were two ways of getting at the problem of making a new life for the southern Negro. One was to find out what kind of crops the soil would support and to introduce new plants. This Dr. Carver has done with the eight-feet-high-tropical grass from Africa which he has successfully grown at Tuskegee, and which, by successive cuttings, yields four crops of fodder in a year.

The other, and still more practical way, was to study the possibilities of the things that already grew in abundance—the natural products of the land. This has been Dr. Carver's greatest work, and its results are truly magic.

Starting with the commonest of crops, he began to study the products which could be obtained from the peanut and the sweet potato. These are plants which are easy to raise. They produce in great abundance even in poor soil. and do not take away as much fertility from the ground as do many other crops; in fact the peanut actually enriches the soil it grows in. Indeed, the value of the experiments in agriculture at Tuskegee is greatly increased by the fact that the twenty-three hundred acres of land belonging to the Institute are naturally poor soil, so that anything that can be raised at the Institute is capable of being grown on the poorest land in the neighborhood.

From the sweet potato Dr. Carver has succeeded in making four varieties of flour, five kinds of library paste, three kinds of breakfast foods, two kinds of coffee, fourteen varieties of candy, forty-five dyes, ranging from jet black to a rich orange; as well as starch, vinegar, ink, shoe blacking, molasses, fillers for wood, and substances closely resembling cocoanut, chocolate, tapioca, and preserved ginger, and a rubber compound which may prove to be his most valuable invention. Thus, from sweet potatoes alone, over a hundred products have been derived in his laboratory, each and all of which can be readily manufactured for practical use.

Still more remarkable are one hundred and sixty-five products which Dr. Carver has developed from the peanut. These range from flour to axle grease, and from a drug resembling quinine to a fine quality of linoleum. They also include pomade. wood stains of nine different colors, nineteen dyes, Worchestershire sauce, soap, and nitroglycerine. Sprouted peanuts are much like very tender asparagus, and peanut germs are an ideal food for pigeons and young chicks. Peanut milk can hardly be told from cows' milk, and keeps just about as well; it makes a smooth and delicious ice-cream.

In fact Dr. Carver declares that "if all the other kinds of vegetable foodstuffs in the world were destroyed, a well-balanced ration could be made for both man and beast from peanuts and sweet potatoes."

These are only two of the many members of the vegetable kingdom with which he has had great success. From the pecan nut he has made over sixty different articles, and the list is still increasing. He is working now on okra, from the fiber of which he has already made paper, rope, matting, and carpeting. Potash and stock feed have been produced from the china-berry; ribbons from the poplar bark; baskets from the wistaria vine; and many varieties of blues, including water-soluable laundry blue made from red clay. Dyes made from dandelion, black oak, wood ashes, sweet gum, willow, swamp maple,

muscadine grapes, onions, velvet beans, and tomato vines are among his discoveries. A business organization known as the "Carver Products Company" has recently been formed to manufacture and market these articles.

More and more Dr. Carver has come to feel that nothing God has made is without its use. In the soil He has locked up all we need to support and beautify life; the key is for the man who seeks for it. Looking at the hills around, unsuited for farming, this earnest believer in Providence felt that they could not have been made in vain. There came to his mind the words, "I will lift up mine eyes unto the hills, from whence cometh my help"; and encouraged by them, he went forth to find what hills are good for.

As a result, some of his most interesting experiences have been those he has made with the various kinds of sand and clay to be found about Tuskegee, which have furnished nearly every color for dyes and paints. In these his artistic soul takes delight, and he has used them in creating many pictures. He uses no brush, but applies all the colors with his thumb. Some of these pictures, made with clay, look like water-colors; others are "sand pictures," made by covering a smooth board with shellac and applying the different sands before it dries. He has many specimens of these pictures, including landscapes, fruit, and flower pieces.

But these discoveries are not worked out merely for his own pleasure. Dr. Carver considers every one of them as a direct gift of God through him to his people, and feels that nothing matters quite so much just now as how to make them known and how to get them used by the people of the South.

About fifteen years ago, a "health car" passed through Tuskegee, demonstrating the different ways of preventing and curing disease. Booker Washington and Dr. Carver were standing together watching it, and Mr. Washington said:

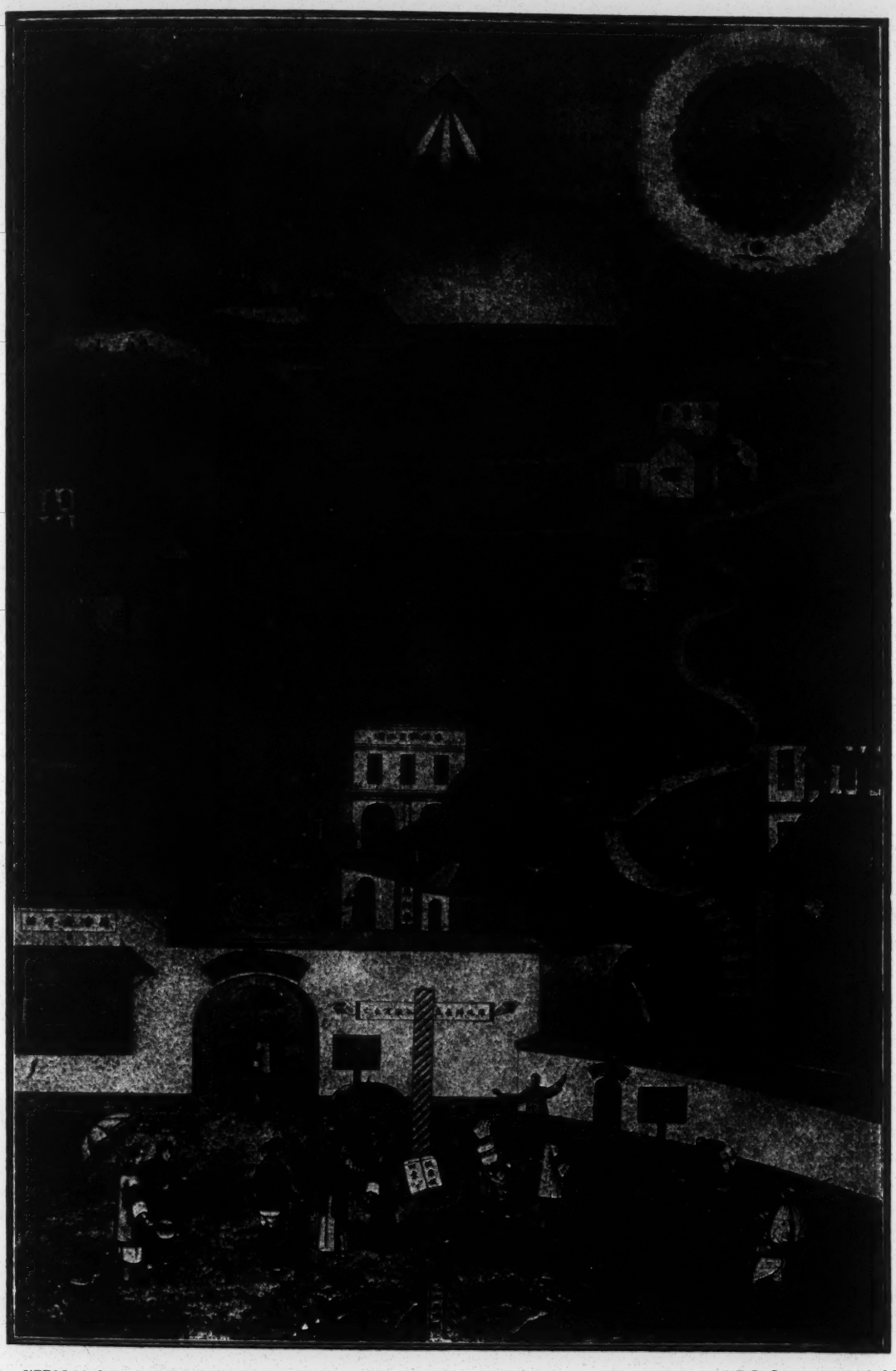
"We ought to have a car like that going round the country."

"We need more than that!" said Carver. "We need an exhibit of all the things that help people to live better—foodstuffs and useful articles of all kinds."

From this suggestion came the beginning of a series of efforts to get the results of the Tuskegee discoveries and experiments into use among the people of the South.

The latest method of doing this is known as the "Movable School." This is a truck that goes out from Tuskegee, carrying both men and women from the Institute, with various models and exhibits. It stops at the home of some Negro who has previously given permission to have his place used for demonstration purposes—usually the poorest place in the neighborhood. The Negroes gather from all directions to see the transformation.

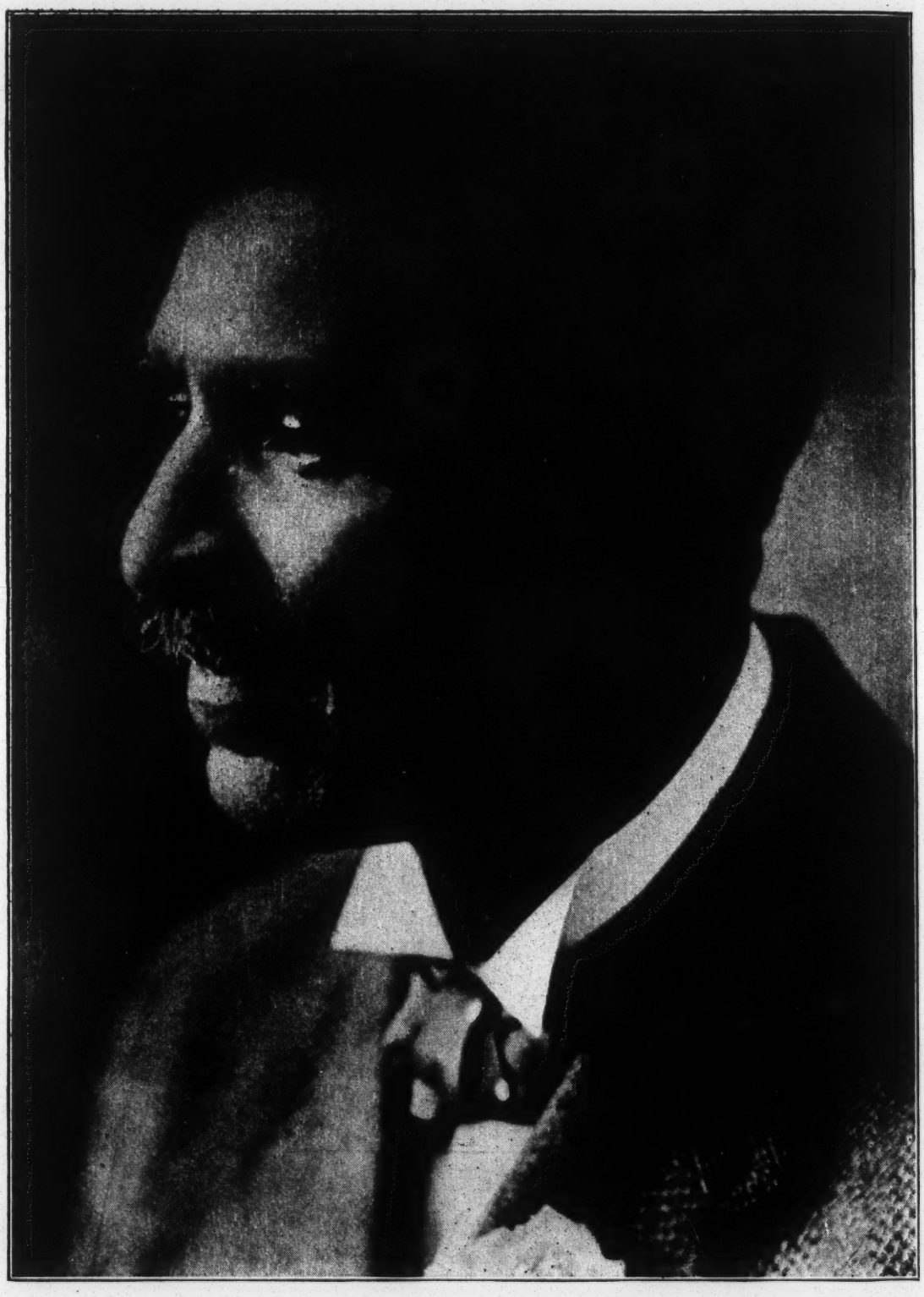
The young men, aided by the owner, set to work on the outside of the property. They show him how to make new fences, to replace broken ones, making posts of flint and sand to be found right there on the place, molded into a sort of concrete. They help him make a new roof, show him how to improve his garden and field by fertilizing and better planting and cultivation; mend his outbuildings, and finally give the entire house, inside and out, and the various sheds, a coat of kalsomine colored with clays discovered by Dr. Carver, who has arranged cards with color schemes for



A CHINESE INTERPRETATION OF THE "BROAD AND THE NARROW WAY."

This is a drawing by a Chinese Christian, Liu Meh Lin. Above is the eye of God. Numbers and Bible references explain the various features of the chart. On the left is the "broad way," leading to destruction, beginning with the broad gate and easy road, the opium den, gambling, house brothel the theatre, the graveyard, war and punishment. On the right is the narrow door, over which is an inscription, "Eternal Life." Then come the fountain for cleansing beneath the cross, a Church, school, home, a rainbow of promise and the city of God. The gulf widens between the two, but there are a few narrow passages by which men may go from one road to the other.

Courtesy Missionary Review of the World.



NEGRO SCIENTIST HONORED.

Dr. George Washington Carver of Tuskegee Institute, who was awarded the Spingarn Medal an annual award for the most distinguished achievement by an American citizen of African descent. The Medal was awarded to Dr. Carver in consideration of his services in agricultural chemistry. His achievements include developed 165 by-products of the peanut and 115 of the sweet potato, as well as other developments.

From Keystone View Co.

making the appearance of such a place beautiful and harmonious.

Meantime the young women help the wife to put everything in spotless order within the house. They teach her new recipes, using in different ways the foodstuffs raised on the place; they give her lessons in sewing and mending and the care of children; and they teach her to make various useful household articles, using as far as possible only materials at hand.

Indeed, this is the motto of the whole Tuskegee work, given by Booker Washington to his students and faculty, and made by Dr. Carver the watchword of his life: "Let down your buckets where you are!" "And my bucket," says Dr. Carver, "has always come up brimful and running over." It is his firm belief that, wherever God has placed a man, there He has put everything that man needs to live by, if the man will only search for it. One of his favorite verses is the one in the first chapter of Genesis, in which God speaks to man of every herb and tree He has created, saying, "To you it shall be for meat." Another of his mottoes, constantly repeated in the light of which he has achieved all of his most wonderful discoveries, is, "I can do all things through Christ which strengtheneth me."

To such a man come great honors and opportunities, though he never seeks them. A few years ago, Mr. Edison sent a special representative to Tuskegee, to offer Dr. Carver a large salary to come and work with him for five years in his laboratory at Orange, New Jersey. Dr. Carver considered the offer a great honor, but firmly though humbly declined it.

"I felt," he said, "that God was not through with me yet at Tuskegee; there is still plenty of work to do for Him here."

When Congress was considering the advisability of placing a tariff on peanuts, Dr. Carver was called before the Ways and Means Committee of the House for consultation. The Committee had alloted him five minutes for a hearing, and he kept carefully within the limit; but when he stopped, they urged him to go on and he talked for more than an hour. He is now frequently called to Washington as an expert in agricultural chemistry.

He is a Fellow of the Royal Society of Arts in London, though he does not know who proposed him for membership, and declares himself unworthy of the honor. He received, also, the Spingarn Medal for 1922, presented to "that man or woman of African descent and American citizenship who shall have made the highest achievement during the preceding year or years in any honorable field of human endeavor." This is the highest honor that can come to any member of the Negro race.

The impression which Dr. Carver's work, as explained by himself, makes on those who hear him on the many occasions when he is invited to all parts of the South to tell of his discoveries and their uses is shown by an incident which occurred at Suffolk, Virginia. After his address, a white woman came pushing her way through the crowd, and asked to be introduced to him. Looking earnestly in his face, she exclaimed abruptly:

"You didn't do that work!"

"No," he said, catching her meaning in spite of her bluntness, "no, it isn't my work; it is God's work!

"Yes, it is His work," said the woman, "and He gave it to you to do for Him. You could never have done it alone!"

At one time Dr. Carver was invited

by William Holtzclaw, a Tuskegee graduate, who is the head of an institute at Utica, Mississippi, to make an address before the school. Before his arrival, a white man came to the principal and said:

"Look here, I want to ask one question of you. Is this man who is coming a real black man, or is he partly white? So many of your leaders have a good bit of white blood, and of course we know that's what makes them brilliant. Now, is this a real Negro, or not?"

"This," said Holtzclaw, "is a real-black man; but come and see him for yourself."

After hearing Dr. Carver's address, the white man sought the principal again.

"Say," he demanded, "what is that man, anyhow? Is he educated, or is he a freak."

Dr. Carver's only comment, when told about it, was: "Well you can't wonder that they feel that way about us. But as a matter of fact, what I am doing is not just the result of education. I am not merely educated; I am *led,* in the doing of this work."

His love for all living things makes everything in nature dear to him. He is never seen without some kind of flower or leaf in his buttonhole. Not long ago he was asked to prepare a book on botany, and another on chemistry. The botany he is now engaged upon; but when asked whether he would also write the chemistry, he shook his head.

"I do not care so much for chemistry," he said. "That is about dead things—metals and acids and salts. It is the living things I love—the plants that grow, that God has given life as He gave it to you and me!"

Dearest of all to him are the hours he spends with his Bible classes. These are held every Sunday evening during the half-hour between supper and evening prayers.

About fourteen years ago, the young man who acted as janitor of the agricultural building asked permission of Dr Carver to use one of the rooms. It was granted, and the next Sunday, seeing a light in his own office, Dr Carver was curious enough to look in and see what was going on. He found the janitor and two other students so deeply absorbed in their Bibles that they did not see or hear him at the door. The following day they came to him and told him that they had started a Bible class and that they had elected him teacher! He protested that he could not teach them anything like that, but they insisted. So he began with the first chapter of Genesis, and brought specimens from his laboratory to show how science agrees with the Bible about the order in which the plants and animals were created.

From this small beginning there has grown a class of more than two hundred pupils to whom he explains the two books of God—the book of nature and the written word. Between these two, he declares, there is no disagreement; such variance as there appears to be is due to our ignorance, and the more we know of science, the more we see that it is one with the teaching of God's word.

He illustrates everything as he goes, from facts with which his work has made him familiar. The plague of locusts is just like one he saw while living in Kansas. when the daylight was darkened by the hosts of flying insects. The spies knew that the Promised Land was "flowing with milk and honey," because they saw everywhere the long grass, and God never makes a country like that without putting cattle in it;

and they gathered the grapes of Eshcol, which proved there were bees; for without the bee, which carries pollen to fertilize the grape blossom, the vine could not produce such marvelous bunches of fruit. Thus every step of the study is illumined by the facts of nature, which he believes are the truth of God as really as the words of prophets and apostles.

To him there is nothing that is not a part of his religion, and he passes without a sense of change from the Church to the laboratory. A Sunday-night caller once found him in his room, his hands stained from a recent experiment.

"We were talking before Church about the okra," he said simply, "and it suggested to me something new; so I just came over here to find out another of the gifts God has put into the okra plant for our use."

For his own race he has a deep love and a great hope.

"I look upon the Negro race," he says, "as a baby race—still in its infancy, not yet grown up like the white race. But you know," he adds with the smile that so often brightens his dark features. "it is written, 'Out of the mouth of babes and sucklings Thou hast perfected praise.' "

From Land of All Nations

Negro leaders at Geneva to attend League of Nations. Prominent negro delegates arrived at Geneva, Switzerland, to demand independence of the former German colonies and to get permission to found a negro Republic in Africa.

Photo—Keystone View Co., New York, N. Y.

FOREIGN CORRESPONDENCE.

INDIA

Miss Jean Morrison, Abbottabad, India, Editor

SARGODHA.

This has been a longer winter than usual. Usually the whole family goes to camp and we move about from place to place and meet lots of different people so the time passes quickly. This year the children and I stayed at home, not because we did not want to go to camp, but because it was our duty. I was not so much needed this winter as some years when there were no other ladies in the district; Miss Hill and Miss Ward are carrying on the work very efficiently.

There are several mother teachers among the missionaries. The system that seems best suited to our needs is the Calvert Course which comes from Baltimore, Md. All the books and materials are sent as well as the instruction. book for the teacher's use containing the daily lessons. The work is made interesting and it is easy to keep a child up to standard. Even when the girls start to school we hope to begin and end the year's work privately so that we shall not have to be away from home for the full nine months. Some of the families have this separation and others put their children in as boarders.

We have had here in our midst in Sargodha a woman who has been a blessing and an inspiration to us all. She was the wife of Kanaya, many of you will remember his story told so interestingly in Dr. Andrew Gordon's book, "Our India Mission." Her original name was Ram Dei—gift of the Hindu god, Ram—but her Christian name was Piyari, beloved. She was indeed beloved; no one knew her exact age, but she was about one hundred when the summons came for her to meet her Lord, for whose coming she was patiently looking. She spent the last fifteen years here with her youngest son, Joseph.

MOTHER PIYARI WITH YOUNGEST SON AND GRANDDAUGHTER

Our two little girls, Mary aged eight, and Margaret almost six, are needing regular school work, and we have to have a quiet place to study. When we are in camp the women and children come to the tent and are not satisfied till they have seen all of the children; I do not like to send them away when I know how much they need to be taught about the love of our Saviour, but it is hard on the children's lessons. The little girls will be in Woodstock, the school for missionary children in which our mission co-operates, this summer. Being situated in the mountains the school carries on in the summer and has vacation in the winter.

Mr. Joseph has charge of the reading room, his house adjoins and our Church

services are held in the reading room hall. For some time past Piyari, or Mother, as we all call her, had not been able to sit through the service on a hard bench, so she would sit or recline on the verandah at the side where she could hear all that was said. She liked the singing especially; even up to the last day she would ask her daughter what Psalm was being sung and would join in if it was a familiar one. At the close of the service most of the congregation would go and pay their respects to "Mother". She was interested in them all, very kind and thoughtful, her children say they never saw her cross. We miss her quiet influence and the blessing of her prescence.

A woman has returned to her faith in Christ after twenty-two years spent as a Mohammedan. She expects to stand up in Church and make a public profession next Sabbath. She is the widow of a minister in the Church of England mission. After his death she was Matron of our Girls Boarding School in Sialkot for three years. She went to Lahore and married a Mohammedan. At the time, she had one married daughter. Her son stayed with his sister, so these two have remained Christians and have grieved over their mother's apostasy. Two younger daughters went with their mother and died as Mohammedans. The son of one of them is with his grandmother and will be baptized when she is restored.

Elizabeth Ayers.

A RAJPUT WEDDING.

A message came to us from an Indian official asking for the loan of the Mission tents for the accommodation of the bridegroom's party at a wedding some eight miles away up in the foothills. A ruling chief was marrying his daughter to the income tax officer in Pathankote, and the village did not have accomodation for the large party invited. We informed them that our tents were only to be used in Mission service, that we were not at liberty to lend them. The father of the bride sent one messenger after another until, in desperation, I told them there was only one way in which those tents could go and that was for me to go with them, and that if I went I would sell books and distribute tracts and preach and show lantern pictures. Upon hearing this the bride's father came in person and extended a hearty invitation to the wedding which Paul and I accepted. Horses were sent for us and camels for the tents and other luggage and we went up the hill in style.

A large company of Rajputs had been called from the surrounding villages, they were very friendly and Paul and I mixed right in with them, helped them to pitch the special camp for the bridegroom's party and then our own camp was pitched a little distance away. String beds were put in the tents for the more honored guests and rice straw was thrown down for the rest to sleep on. Our food was served to us separately. Great preparations were made for the coming of the bridegroom and his party; they came from a village some seventeen miles away. The groom was carried in a palki by four men. Some of the guests were on horses and ponies and some on foot. The bedding and gifts for the bride were brought on camels. On arrival we all escorted them to their tents where they deposited their belongings and made ready to meet the bride's party. No women were to be seen in either party till the bride came out in her litter closely covered with a red cloth, at the time of her departure.

The grounds were well lighted with 100 candle power Kitson pressure lamps, such as we used to see on the street corners at home. The two parties formed and approached each other. When near the eldest uncle on each side stepped forward and shook hands and made some passes around each other's heads and the respective fathers did likewise. After friendly overtures the groom's party was called to their evening meal. Shoes were left outside and all seated themselves on strips of white muslin in the court yard; after the meal we went with them to their quarters for the entertainers were very busy but the guests

had leisure to listen to our message. A large Persian carpet was spread and we all took off our shoes and sat on it. They were bent on pleasure, had brought a little hand organ with them, they asked me to sing and I sang a couple of Psalms and talked to them a little while, then the jugglers came, then the man with the monkey and goat, one show after another. One evening we showed the lantern pictures to an interested audience. Of course we did not see the bride nor any of the women folk so cannot describe the dresses and jewels. All of the guests were supposed to contribute to the expenses and to give a present. We sent in an Urdu Bible and a Hindu New Testament and some money, The money was returned to us but the books were politely accepted and both their honor and ours was intact.

We had been asked if we would eat some wild pig and had said we would; a high Mohammedan official had joined the ceremonies and was talking to me when we were called to dinner. He walked along to our tent with us, fortunately the Hindu servant saw him coming and the pork was safely out of sight and did not appear on the table till he had departed.

Finally the ceremonies were concluded and the bridal party took their departure, the bride in a new palki which had been constructed during our stay. The usual articles, bed chair, spinning wheel and buffalo, were given by the bride's father and taken with the procession. The men of the bride's party accompanied her about a mile. It was pitiful to see the little bride take leave of her father, her mother had died when she was a baby; the father had married again but his heart was very tender towards his little girl. Her palki was put down on the ground and the bearers retired to a distance, the father put his head inside the curtains and kissed and carressed her and they both wept and wailed and theirs were not the only tears shed, all were affected by this sad parting. After this the two parties made their adieus and the bride's friends returned to the village. The groom's palki went first in the procession, then the bride and then the rest of the party. Our tents were soon down and packed, our horses were brought and we went home a good deal wiser concerning Hindu manners and customs than we were before.

Results have since been seen in various ways; twice we have been recipients of peafowl after a hunt. The whole Rajput clan is friendly and invitations to visit them in their villages come from time to time. One day when seated in a Chamar's house in a village a voice called us outside, it was a Rajput friend who wanted to talk to us; when we asked him to come inside he said "You know very well that we cannot go into that yard without being polluted, but we want to hear what you have to say." We gave them a little talk and then went back to the Chamars who were more friendly than they had been before. The doors are open to their homes and hearts if we will follow and love these of India's warrior caste into the Kingdom. Will you not follow these Gospel portions and tracts and messages with the prayer that some souls may be "born again"?

In His Service,
JOHN H. STEWART.

PANJAB W. C. T. U. CONVENTION.

This Convention was held in Lahore. Prof. Samuels Lal conducted the opening devotional meeting and called our attention to the fact that unless we had the Holy Spirit in our hearts we could not help those who had come under the influence of intoxicants. This message formed the basis of our petitions at the noon prayer meeting.

The local Union welcomed us graciously and a proper response was made. The President in her address gave a short resume of the W. C. T. U. movement in America and India. She drew the conclusion that since prohibition has been brought about in America through the prayers and efforts of the women, so we can hope to accomplish this in India using the same means.

Twelve Unions responded to the roll

call; reports were read from other Unions who were not able to have a representative present. A silver medal contest was held, four schools had one contestant each, the fifth had two contestants. Miss Katherine Bashir ul Din of our Avalon School in Pathankote was the winner; all did well. Avalon has twice won this medal, Sialkot and Pasrur once each. Dr. and Mrs. Blakeslee of the anti Saloon League of the United States stopped over in Lahore long enough to address our Convention. Mrs. Blakeslee told us of the Evolution of Prohibition. She said that reports given by the daily press would indicate that prohibition does not prohibit. This is not so, but it is only a matter of news when there is a failure to keep the law, or when the occurrence is unusual. The liquor people have formed an organization in Paris with the avowed purpose of bringing American prohibition into disrepute. They know that prohibition is the death knell of their trade.

Prohibition is not a thing that has been brought about by a few cranks; it has been a gradual development. Seventy-five years ago there was prohibition in Maine and forty-five years ago in Kansas.

Since that time more and more States have gone dry and at the time the measure was proposed as an amendment to the Constitution there was 95% of the country under "Dry Laws" and 68% of the population were living in this area. Forces that have brought this about were—moral sentiment, education, business, environment, women, ministers, reformers, scientists, doctors, railway companies, manufacturers, politicians etc. Prohibition is a structure that will not fall, it is built upon a firm foundation. The foundation is Truth, scientific, economical and moral.

MARGARET FEHLMAN.

MARTINPUR.

Some thirty years ago when the English Government was putting through one of the famous Panjab Canals, seven million acres of hitherto uncultivated land, was brought under cultivation. The Mission applied to Government for land for the Indian Christians and 1675 acres were alloted to us. Worthy families were chosen from here and there and given from 12 to 25 acres each of this land. The village was named for Rev. Samuel Martin D. D., Martinpur—the "pur" means place and is pronounced "poor."

The Mission built schools for boys and girls and the people built their own Church. Owning land was too much for some of them, their heads were turned, they forgot the One who had lifted them from their degradation. Those who were capable of being leaders have been false to their trust. Divisions have come in, Seventh Day Advents, Plymouth Brethern and other cults have led them astray. The missionary in charge of this district has only had time for occasional visits; so things have gone from bad to worse. In our last annual meeting it was decided that a missionary must be here for this winter at least. We are very short handed as you at home have heard, but other places were left vacant that this might be filled for a short time.

In December my husband and I came and are trying to get the people on their feet. At first very few attended the Church service and they had no Sabbath School. The Church attendance has now increased to 400 and there are 167 in the Sabbath School we organized. There are 1400 people in the village. The Evangelistic Committee came for a week of meetings; the interest was fairly good though not what we had hoped for. One hundred and thirty-seven took the communion on Sabbath morning; many more should have been there.

There are some earnest people among them and if they get a strong Indian pastor they may improve. The schools are not very well attended, some of the families do not believe in educating their children.

We have been going from house to house and trying to show them the value of education and their own duty to their children in regard to this matter.

The Girls' School is small but they are planning to erect a new building soon. These people certainly need your prayers. Pray for the new pastor that he may be a true shepherd; pray for the people that they may support him with their means and prayers. Pray that they may grow strong and become a shining light to the non Christian villages round about. Pray that the parents may train and educate their children and give them to the Master's service. MRS. J. H. MARTIN

A STUDY IN CONTRASTS.

By Mrs. V. H. Starr, Peshawar.

How vividly there comes to mind a day when, in a great house in this frontier city of Peshawar, the advent was anxiously awaited of a babe who it was hoped would be a son and heir.

He was to be such an important person that the women-folk—and there were many—presiding at his birth became the more concerned lest some budawaz (literally evil sound) should frustrate their attempts and spirit him away. So every precaution to prevent this was taken. The child, from the moment of birth, was given a name to signify that he was "not wanted" or "of no value". He was laid, unwashed, and apparently uncared for, as soon after birth as possible, on a heap of waste ashes in a corner of the room. The marvel was that he lived at all, and the point was that this "care" was taken because he was wanted so much.

Another scene in the same city, and about the same time, when another babe has come into the world.

A Christian mother, herself a trained school teacher, was bending over her first-born who lay beside her on the bed, his little person washed and dressed in soft white garments, cared for and tended as God meant every babe to be. "Have you yet chosen a name?" I asked her. "Oh yes", under her breath, looking proudly across to her husband; "we shall call him Samuel, for, like Hannah, we asked him of the Lord." And so Samuel he became, this small godson of mine, who was destined to come into a home free from superstition, fear, or ignorance, where he is fast developing into a lively, happy little Christian boy "a gift of God" should be.

A few days ago, two friends and I went as a guest to a Hindu wedding, invited by the husband of a Hindu lady who is a patient in the hospital. My friends fetched us in their own cart about 8 P. M. and seemed really pleased that we had come, saying what a pity it was that Indian and English lived so far apart. First they gave us fruit and sweetmeats, remarking the while what a simple affair they had heard a Christian wedding was, "merely a matter of half an hour", and how much they wished to see one. This wedding had cost them Rs. 2,000 in all, and this was the last night and the grand finale of a whole week's celebrations. All was then ready, and we went into the court yard, and watched the pundit-priest dress the bridegroom in his wedding clothes—green silk pajamas, a green shot silk cloth draped over a red silk shirt entirely covering him face and all, and over this were hung garlands of white scented jasmine flowers. The bridegroom was a nice lad of about 18, who had often been to the hospital. I felt to know him quite well, and could not resist asking him if he wasn't rather warm inside so much glory.

All this time the women were singing marriage songs and mantras the same lines and notes over and over again it seemed, and the noise increased as the band arrived and proceeded with its own quaint tunes. The bridegroom's nearest relatives then distributed new pink turbans to be worn by every guest who was one of his personal friends; it was the "wedding garment."

Next came the collecting of the gifts in money to the bridegroom, for money is conspicious all along, and the gifts were counted and checked, and announced by a relative then and there.

After we too had been garlanded and given bouquets of paper flowers to show that we were guests, we watched the

bridegroom prepare to go to the house of the bride. He was mounted on a mare,—it is always a mare I am told—and two little boys, one his nearest boy relative and the other the next in the family to be married (which means of course the next in age) were both mounted on the same mare, one before and one behind the pile of silk and flowers which was the bridegroom. We walked solemnly behind the mare as honoured guests, with all the bridegroom's family, to the house of the bride.

It seemed like a chapter out of the "Arabian Nights"—the full moon shining on the city roofs, flat and white, and throwing long shadows down the narrow streets; the wider bazaars with shops and street booths still open, for in the warm weather the night is the time to live; and the quaint procession, all so Eastern but for us three English guests. Fireworks, and voices saying the equivalent of "The bridegroom cometh," announced his arrival, when the bride's family and friends came out into the road "to meet him". The bride, a girl aged about 14, was brought to the door way well covered, so that nothing was seen of her. She had to pass under the body of the horse before her lord dismounted, to show, we were told, her submission to him. Whereupon the bridegroom pretended to be beaten by the bride's male relatives, to show that he must take their advise.

In a small low room of the bride's house, the final ceremony began. In the center sat the bridegroom, and next to him, though separated by a hanging curtain, sat the bride, nothing of her visible. Opposite was the priest, who, when all was ready, began to drone aloud from the sacred Hindu books, the mantras, loud and long—so long that it was some two hours before it was over, and many of the guests were comfortably asleep. The monotonous sing-song of the priest was punctuated by the bridegroom's voice, repeating passages at intervals while he held grains of rice, a little water, or other necessary of life, in his hand, over which more prayers were said or blessings pronounced by the priest.

Another interuption occurred, a momentary dispute over money and it appeared that the sly Brahmin priest was expecting more than he had got for his trouble.

Then the bride's little hand was drawn out from under her wrappings, and laid on the bridegroom's, a corner of her garment and of his were knotted together, the sacred fire was lit in the center of the room, and the bridegroom and the bride walked around it seven times, this being the last and binding part of the whole ceremony.

When I left at 3:30 A. M., no guest or even the bridegroom had seen the bride. It was, of course, a "marriage of arrangement" as is always the case; neither had ever seen the other, except once— glimpse only and at a distance on the occasion of the engagement ceremony.

From Church Missionary Outlook.

OFFICERS OF 1925 CONVENTION TO BE HELD AT BOSTON, MASS., JUNE 20-24. 1925.

President, Mrs. William J. Gilmore, 416 Moorewood Ave., East Liberty Station, Pittsburgh, Pa.

First Vice President, Mrs. Huber Ferguson, 355 E. Beau St., Washington, Pa.

Second Vice President Mrs. R. A. Gibson, R. D. 3, Kimbolton, Ohio.

Secretary, Miss Lillian M. Robertson, 5 W. 65th St., New York, N. Y.

Local Committee:—

Mrs. Anna E. Stoddard, 560 Columbus Ave., Boston, Mass.

Mrs. D. J. MacLean, 9 Regina St., Boston Mass.

Mrs. D. MacLeod 5 Belmore Terrace, Boston, Mass.

Mrs. Catherine MacLennan, 53 Harvard St., Boston Mass.

Mrs. Alex. Ress, 11 Leonard St., Cambridge Mass.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE COMPLETION OF THE PAYMENT OF THE NEW WORLD MOVEMENT PLEDGE AND THE PRESENT SITUATION.

It is hardly necessary to review the New World Movement enterprise of the United Presbyterian Church, and the work it has accomplished. A manual, New World Movement Facts—an itemized statement of the New World Movement receipts and expenditures—has been widely distributed to the church membership, giving an inspiring and substantial report of the establishment of schools, Churches, hospitals and new departments in our colleges. It gives also an inspiring account of the advancement of the Church in occupying new mission fields. The same made possible by the funds provided exclusively by the New World Movement Enterprise. The booklet does not tell the whole story but to all thoughtful contributors to the New World Movement fund it reads like a marvelous story of the accomplishment of what at first seemed immeasurably difficult. We cannot calculate by the present printed report the magnitude of this enterprise. We cannot but believe that the United Presbyterian Church has been blest in this outgoing of effort.

A consciousness of the needs of our mission fields as well as the opportunity for all the Church members to have a share in supplying these needs—needs deep and overwhelming in issues for the future—the opportunity and urgency for immediate movement are all impressive that God is speaking to our Church in our day.

The movement was launched following months of conference and prayer by the Central Committee (appointed by the General Assembly of 1919). A five year period for payment was allowed.

The survey of our mission fields already occupied, the prospective development of the same, as well as the widening territory to be gained,—all gave to the New World Movement enterprise opportunity to present the most wonderful situation ever offered for our Christian Mission to contemplate.

When we opened our minds to the thought of God's work committed to us, to the thought that he had provided all power, love, and grace in full measure for every contingency of this undertaking, that undreamed possibilities exist in Him, waiting for the Church to move forward to claim them, it seemed as if there could be no difficulties or impossibilties great enough for us to allow any deficit in the closing year of this wonderful movement, which has so greatly blessed and enriched the Church in its undertakings both in the home and foreign fields.

It is inevitable that the new situation obtained through the New World Movement should call for new methods. Enlarged needs demand not only a larger enlistment of life service, but also demands that the enlistment should be from the best the church membership can offer.

If we believe it is our duty and obligation to carry the Gospel to the non-Christian world, as also to do our proportionate share to the people with whom we dwell, if the dominant thought of the individual Christian is duty and responsibility, not only will greater things be accomplished but the influence of

such undaunted faith will lead to new tasks as well as the early completion of the present one.

We are now called to consider what great things have been accomplished and also to have hope in the glorious consummation of bringing the message of life to a needy world.

In the last thought that comes to us as we contemplate the completion of the New World Movement program especially now in the payment of pledges, is the joy and privilege expressed in the undertaking of our Church. It is a joy which difficulties and disappointments cannot cloud because it is a joy which springs from love of service to God. Jesus Christ came not that we might have life and that we might have it more abundantly, but also that we might share that joy with all the world. In this fact are hidden the springs of undying joy, not in our salvation alone but in the incomparable joy of being counted worthy to carry His last commands to the ends of the earth. Will all the membership of the United Presbyterian Church be made acquainted with the necessity of the immediate completion of payments of the New World Movement pledges? We believe much depends upon the zeal and interest shown to the church membership by the pastors and members of sessions in every congregation. The entire obligation of the New World Movement pledge must be paid if we are to appear as faithful stewards in the work of the Lord's Kingdom. If these things are true the coming generation of christians will have full fruition in the glorious spiritual possibilities of service well rendered in His name.

I—GUIDING PRINCIPLES

FOR FINAL COMPLETION OF NEW WORLD MOVEMENT.

The following is from the manual of New World Movement Committee to the Church membership.—Editor

1. With God's help the United Presbyterian Church is amply able to complete 100%.
2. It will never be accomplished unless the Church pray believingly and unitedly for it.
3. The best field force is the pastors and the best results will be secured if they will cover their presbyteries speaking about it.
4. The organization for the *Pay-Up Campaign* should be presbyterial and congregational.
5. Loads of N. W. M. facts must be given to the Church especially to the pastors, Four Minute Speakers and Completion Committees about the New World Movement and its achievements.
6. The measure in which New World Movement losses are to be met by June 30th will depend on the measure in which the strong are led to see that it is *their duty and privilege* to assist the weak.
7. A joyful spirit throughout the Church in all her completion efforts is an important objective to be kept in mind.
8. A big possibility for extra gifts to make up losses in pledge payments lies in persuading the thousands of N. W. M. Subscribers who are going to be paid by June 30th, to sign *A Completion Gift Promise* to continue a part or all of their monthly N. W. M. payments for next six months, or until new pledges for the underwriting of the new enlarged budget are in effect.

AUTHORIZATION

Action taken by the 1919 General Assembly

Believing that the Whole Church of Christ is being called of God to have strong faith, high courage and deep devotion in this day of un-

parrelled need and opportunity, and that our Saviour is summoning us to spiritual enlargement and zealous service as never before,

WE THEREFORE, RECOMMEND

that a Committee be appointed to inaugurate and conduct a campaign during the present Church year, to secure: *the dedication of life, the enlistment of prayer and the necessary funds* to occupy and evangelize our fields(and equip and endow our educational institutions at home and abroad.

That the amount of money be secured and its application to particular needs shall be determined by careful calculation based upon thorough surveys of our fields.

That the collecting and distributing of the moneys contributed in the Campaign be under the direction of this Committee.

That the Campaign shall consist, first, of a period of most careful education and inspiration on such subjects as intercession, stewardship tithing, etc; that solicitation of funds shall be conducted in a given month and that payments may be made, if desired, during a period of three or five years.

APPROVED BY 1924 GENERAL ASSEMBLY

"The condition at the beginning of the Movement that the pastors are the key to the successful accomplishment is intensified as the months go by. As is the pastor, so ordinarily are the people. No enterprise in the Church can be sucessfully laid upon the conscience and hearts of the people without the hearty espousal and advocacy of the pastor. His leadership is pivotal. We, therefore, call upon the pastors to dedicate themselves wholeheartedly anew to the completition of the New World Movement.

"And we call upon the elders and membership of the Church to dedicate themselves anew to the completion of the work in their individual congregations."

N. W. M. FINANCIAL STATUS

Amount due March 1st, 1925	$10,266,648
Amount received	6, 561,484
Amount delinquent	$3,705,164
Additional amount falling due before June 30th	733,352
Needed before June 30th to complete 100%	$4,438,516

"Worthy is the Lamb that was slain to receive riches."
Rev. 5:12

• • • • •

READ CAREFULLY

New York City, New York, Apr. 12 1925

The women of Hudson Presbyterial invite all enroute to the Boston Convention to spend Friday June the nineteenth as our guests in New York City. Watch the Church papers for further announcement.

The Committee

Boston Presbyterial regrets very much that they cannot offer entertainment free to life members. They as well as the delegates elected will receive as hearty a welcome as it is possible to give; we want you all to come. We have much of interest to show and are looking forward to an interesting and helpful convention. Trains will be met at both the South and North Stations; those

arriving at the south station will please go directly to Suffolk County seat in the waiting room where our guide will be in waiting, those at the North Station will be found near the Information Bureau, on Saturday the 20th. All should come directly to the Church for assignment, corner of West Brookline St. and Warren Ave. We trust the delegates will remain over the 25th as our guests when we will give them a sight of some of our historical places of interest. The Lennox Hotel, corner of Exter and Boylston Streets, is Official Headquarters.

Central Committee,
Mrs. Anna E. Stoddard, Chairman,
Mrs. Alexander Ross,
Mrs. D. J. MacLean,
Mrs. D. MacLeod,
Mrs. Catherine MacLennan.

• • • • •

SPECIAL TRAIN FOR BOSTON.

Please read carefully the following so that you will not miss any of the good things provided for our comfort and pleasure on our trip to The Women's General Missionary Convention at Boston.

We will leave Pittsburgh, Union Station, P. R. R. on Thursday evening, June 18, at 9:30 Eastern Standard Time. Arrive in New York City on the morning of the 19th at 7:45.

The Hudson Presbyterial have invited us to spend Friday as their guests, with sightseeing, lunch and etc. We do appreciate the love of these dear women in thus providing for our pleasure and we shall look forward with great pleasure to meeting the members of Hudson Presbyterial.

Philadelphia delegates can take the early morning train and join us in New York. Make all reservations from New York to Boston on the "Special."

All delegates east of Columbus, Ohio, will use the Certificate Plan. If we have 250 using Certificates it will make a reduction in fare of one-half on the return trip. Even if you are remaining to visit or are sure that you will not use the certificate for the return trip, be sure to secure it as it will help those who wish to return home in the time limit.

Those in Hudson, Vermont and Boston Presbyterials who pay 67c or more for a one-way ticket should get a Certificate.

Fare from Pittsburgh one way is $24.16. Lower berth $8.88, upper $7.10. Drawing room $31.50. Our special train will be placed at Penna. Station N. Y. at 10 p m on the 19th and will take us to Boston, arriving at 8:58 the morning of the 20th.

Those west of Columbus will use the regular summer excursion tickets to *Marblehead.*

Denver, $123.96; Ogden, $141.02; Salt Lake, $141.02; Dallas, Texas, $111.56; Topeka, $92.36; Lincoln, $99.36; Omaha, $96.56; Des Moines, $90.67; St. Paul, $92.87; Chicago, $65.40; Kansas City, Mo., $88.51; St. Louis, $72.41; Indianapolis, $58.40; Cincinnati, $56.46; Columbus, $52.92.

Make all reservations from Pittsburgh on Special and send to Mrs. W. P. Wiegering, 352 Alameda Ave., Youngstown, Ohio, R. R. Sec., for sleeper accommodations.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THE LOST THANK-OFFERING BOXES

How dear to my heart are those thank-offering boxes,
Those thank-offering boxes they gave us last Fall.
So careful we've kept them, so choice we've been of them,
We scarcely can tell where we put them at all.

We've hunted all over from garret to cellar,
In boxes, in corners, in closet and hall.
Where could we have hidden those thank-offering boxes,
Those thank-offering boxes they gave us last Fall?

They ask for our dollars, for our dimes, our nickels,
Even wee bits of money we scarcely would miss,
We surely expected to fill to o'er flowing
Those thank-offering boxes—Oh! long, long ere this.

The heathen are dying, they're groping in darkness,
They cry, "Come and help us," to one and to all,
But what shall we do and Oh! where can we find them,
Those thank-offering boxes they gave us last Fall?

At last we have found them, those thank-offering boxes,
In depths of the dresser drawer tucked out of sight;
Buried deep under gloves, laces, ribbons and feathers,
Yes! hidden in corners as dark as the night.

Oh! had we but put them, where we could have found them,
We'd have them quite full just as likely as not.
We wanted to fill them when last Fall we took them,
But laid them away and just simply forgot.

Every day is a day to make good resolutions,
Each day is a day to begin life anew,
Let all resolve that henceforth and forever
Those thank-offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickel,
We'll ever remember the heathens' loud call,
We'll not only pray, but those thank-offering boxes
Shall be filled to o'er flowing for the "Ingathering" next Fall.

Already four months of our Thank-Offering year is passed. One-third of the time is gone. Have we found something each day for which we wanted to thank God? We realize that all our blessings are from His hand and we express this gratitude to Him by our gifts put into our blessing box. At the time of our annual Ingathering we often hear the regret expressed, "Oh, if I had begun early in the year to use the Thank-Offering box, I would have had a larger offering." Too often these boxes are put away so carefully that the owner loses sight of them for many weeks. Where is your blessing box today? Is it in a place where it can easily be seen? When the day is over and you are recounting His blessings to you, can you place your gift in your blessing box? The accompanying, adapted from a poem in The Indicator, may be a true description of your box. If so may the resolution to use each remaining day also be your decision. If your box is lost hunt for it, if it can not be found ask the thank-offering secretary of your society for a new one.

Let prayer be the key of the morning, and the bolt of the evening.

MATTHEW HENRY.

"In one of his books, Oliver Wendell Holmes imagined himself with a dish of sand full of particles of iron. He might run his fingers through it many times, but would not find the iron. If he should take a magnet and run it through the dish, every tiny bit of iron would stick to the magnet. A thankful heart is like the magnet, and finds blessings everywhere, though the unthankful heart cannot find one."

The lame man to whom Peter said, "Silver and gold have I none; what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk,"

ran, leaped, and sang for joy, as he passed through the beautiful gate of the temple. He set all of us a good example. The Christian, with his life crowded with joys, should be leaping and singing all the year.

PRESBYTERIAL THANK-OFFERING BEARERS

Will each Presbyterial appoint one of their delegates to the General Convention at Boston, Mass., to act as Thank-Offering Bearer for the Thank-Offering Service, Monday evening? As soon as this appointment is made, please notify the one appointed and also send the name and address to the General Secretary, 905 Publication Building, Pittsburgh, Pa.

LITERATURE FOR THE SOCIETY PROGRAM

The following supplies will be helpful to secretaries or program committee in arranging the part of the program presenting the Thank-Offering. If the subject is presented each month in an attractive way, the results will be very manifest at the close of the Thank-Offering year.

All leaflets, Creeds, Posters, Boxes and Envelopes are free for postage.

All orders should be sent to 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

THANK-OFFERING SUPPLIES

1924-1925

Leaflets

The Christian's Song of Thanksgiving.
Whose Is It, Mine or God's?
Mrs. Morgan's Quarter.
Suppose. A Talk with Myself.
How to settle the Missionary Problem.
History of the Thank-Offering.
Why I give a Daily Thank-Offering—A Bible Book Mark.
A Daughter of Tyre.
Life Membership Fund.
Thank-Offering questions for monthly programs, 10 in set.
Why three Hindu girls give Thank-Offerings.
The Evolution of the Jug Habit.
Duties of a Thank-Offering Secretary.
Lost Thank-Offering Boxes.
At Life's Daily Crossings.
Why Give a Thank-Offering.
Our Thank-Offering.
Gratitude.
The Christian's Song of Thanksgiving.
Rashm's Missionary Hen (India).
Stories of Egypt's Thank-Offering.
Prayer and our Preparation.
The Story the Thank-Offering Blanks Tell.

For Societies

Boxes—Senior and Junior Thank-Offering Boxes.
Thank-Offering Creed.
Thank-Offering Poster.

Junior Helps—Leaflets

The Missionary Potato.
What a Child's Penny Did in Saving Souls.
Prayers in Verse.
Little Joe's Thank-Offering.
A Gift that Was Not a Gift.
The Boys' Thank-Offering.
"Self-denial Week."
The Gift Without the Giver.
Ella's Missionary Bank.
Mollie's Mite Box.
Why every Junior should give a Thank-Offering.

Thank-Offering Services

The Blessed Thank-Offering.
Miss Thankless Becomes Miss Thankful.
The Doctor and the Nurse.
The World Call.
Out of Darkness into Light.
Christ for the World.
The Light of the World.
New Junior Exercise—Praise and Thanksgiving.
Children's Worship.
Missionary Round Table for Junior.
Boxes—free for postage.
Envelopes—Free for postage.
Leaflets—Free for postage.
Thank-Offering boxes, 30 cents per dozen to other denominations.
Leaflets, 20 cents a dozen to other denominations.

Suggestions

Please order all supplies early.
Keep the above list for reference.
Do not ask for orders to be filled by return mail.

Mail orders to
MRS. O. H. MILLIGAN
905 Publication Building, Ninth St.,
Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES

Philadelphia Presbyterial—Norris Square, Mary Hunter Rife Circle—19 members. Pres., Miss Grace Johnson.

Texas Presbyterial—Corsicana Y. W. M. S.

Kiskiminetas Presbyterial — Parnassus Y. W. M. S.—32 members. Pres., Miss Keren N. Craig.

YOUNG WOMEN'S SPECIAL

Wonder if all funds are better this year than ever before? This much can be said of the special in its receipts as given at close of March. The report the first of April has been more than $2,500 the past five years; one of these years, 1922, being in excess of $2,700; 1925 shows $3,342. To reach our obligation for this year for this fund we will need twice the receipts thus far plus $1,000.

We hope that when you read this the whole amount needed will be in hand. The surest way to have no uneasiness during the year, or as the year draws to a close, is for each society to begin to *plan* to meet its share to this fund at the very beginning of the year's work. We did not say to *pay all* the money *in* the *first* of the year you will notice, but have the Special in mind all the time.

THE WINNING SPIRIT

The attitude one assumes towards the work in hand has much to do with its successful completion. If one's mind be harrassed by the weight of the task, it is not capable of the best service. It is most essential to have a hopeful, untrammeled spirit if one would win.

The spirit which lacks in kindliness is disastrous. This is true of all work, but especially so of distinctly Christian work. How can one who is possessed of an unchristian spirit expect to do acceptable Christian work? A wee maiden of not more than three had a difference in play with a little neighbor girl. In fact, they had quarreled somewhat. When a little sister, not much older, prayed audibly for the offending playmate, the tot of a sister rebuked her sharply for *asking any blessing* on her small foe!

How much of this same spirit there seems to be among adults,—not openly expressed, perhaps, but still an aversion which is unmistakably evident.

Or there may be that attitude which registers,—"I am holier than thou." There is, we must acknowledge, much racial antipathy. And sometimes the *racial* may be omitted and the rest remains intact. Such a spirit can undo many nice phrases and courteous acts. Some of the members of your society may be repelled by someone's stiff or thoughtless acts. A missionary might better remain at home than go to the field with just pity in her heart for "outcasts."

She must realize she is dealing with God's creatures, people who are objects of His care and love, but of the backward type. If she feels that America is high and all other countries of inferior worth; if she avers that America deserves God's love and care and all blessings whether others receive them or not, she has the wrong spirit. But one who goes as a missionary is not likely to be of this type. It is she who stays at home, surrounded by all comforts, who is hard to convince. She questions whether it is *worth while*, mark you, for one to endure hardness as good soldiers for the dark-skinned sinner if that hardness may include the giving up of life, of father, of mother or child. Not that any black man should slay the missionary, but that, because of climate and other dangers, health has suffered and possibly life has gone. So long as Christian people feel this way, can we hope for victory?

The missionary society in its every member should be free from unholy or biased attitude. Study your own state of mind. If you are not winning, there must be a reason. Multiply your case by others of like mind. If a bias exists, can you expect anything but a weak, sickly, lifeless, nonprogressive organization?

The underlying spirit, that which must be present in order to win, is love. Love in its many manifestations is to Christian work,—yes, to the missionary society, what sunshine and rain are to the dainty violet, the lovely rose and the spotless lily. The spirit of love is all conquering.

Now that the new year is but in its infancy, will it not be the provident thing for individuals and societies to be sure to have the winning spirit? Is it not wise to endeavor to be worthy of the calling to which we are called? Instead of bemoaning past failures and spending time in vain regrets over the spirit in which much of last year's work was done, let us "do with our might what our hands find to do" and trust results to Him who sees all and can turn even our seeming failures to profit.

IDA B. LITTLE.

SOME PLANS

Last month it was mentioned about Philadelphia's Young Women's Societies and their summer "Christmas tree." This past year the meeting was at the Germantown church, an evening in June. The lawn is favored with a big tree. This was wired with lights and trimmed with tinsel and balls and other well-known decorations. Tables encircled the tree. On these the gifts—each society contributing some—were laid so that every one might see the whole display. The lawn was further useful. On it small tables were set, and at 5 p. m., all sat down to a tasty supper. As dusk came on, they went into the church for the meeting of the evening. When they came out, it was dark, but the tree was bright with its many electric lights.

The gifts brought in were for Miss Soule, of the Sudan, a Philadelphia girl. They consisted of everything from hospital supplies to tablets and pencils, for the little school at Nasser. These last came from the 5- and 10-cent stores. They also contributed a little money — each member — towards the purchase of "The Book of Knowledge,"—twenty volumes, to be sent to the mission station for the use of the missionary children who *miss much that children in America have*.

This June Christmas tree is a *tried plan* in Philadelphia. One year a huge box of furnishings was provided for the Bible Women's Home over which Miss Katherine McKenzie, formerly of Philadelphia, presides. Another year a girls' school in India was favored.

This June meeting has other features. The Young Women's Secretary of the Presbyterial makes a study of the annual reports of the several societies. She also visits so-

cieties and observes how they do. From these studies, she decides which society has made the *greatest progress in all lines during the year.* This selected society is entitled to a delegate to the New Wilmington Conference and the happy person chosen receives her election at this meeting. When she returns from the Conference, she visits the societies and gives a report of her days of fellowship with kindred spirits at New Wilmington.

It might be added that the furnishings sent for Miss McKenzie's Bible Women's Home were not blindly chosen. A list of needs was made out and sent around to societies. Each society checked off what it would provide.

This Presbyterial has a winter special meeting, too. Do our Young Women's Societies make enough of their fall rallies and other get-together meetings? If you have never tried the rally idea, try it. If you have done so, please report it for the edification of others.

IS THE MAGAZINE IN YOUR HOME?

Do you bemoan the fact of having so few subscriptions to report when filling in the annual report? Mrs. Jas. C. Lewis, of West Alexander, finds the Y. W. M. S. a good place to get new subscriptions. She finds young women who are glad to subscribe, thus bringing the magazine into the home for the first time. Many young women are earning good salaries. If approached wisely, many of these will think it a small matter to spend one dollar for a year's subscription. Why be ignorant of most interesting reading, safe, too, when one can have it for one dollar per year?

PSALM MEMORY CONTEST

Miss Margaret McWhorter, of Argyle, New York, reports that five young women in the Y. W. M. S. recently completed memorizing the portions specified in the Psalm memory contest. They were: Mrs. B. M. Wallace, Mrs. George Carswell, Misses Grace Todd, Bernice McWhorter, Margaret McWhorter. Has *your society* begun the memorizing? Mrs. W. R. McMunn, who is in charge of the contest will be glad to hear from you stating how many pins you have earned. If you have held the contest and wish the rest of us to meet the winners by name, just give us your list.

METHODS

A new program has been received, that of the Jean Black Circle, of Butler, Pa. On a page inside the front cover is found a suggestion which may be usable in your case. It is as follows:

"Ten Ways to Kill Our Society"

1 Don't come to the meetings.

2 If you do come, come late.

3 If the weather doesn't suit you, don't think of coming.

4 If you attend a meeting, find fault with the work of the officers and other members.

5 Never accept office, as it is easier to criticize than to do things.

6 Nevertheless, be put out if you are not appointed on a committee; but if you are appointed, do not attend committee meetings.

7 If asked by the chairman to give your opinion on some matter, tell her you have nothing to say. After the meeting, tell everyone how things ought to be done.

8 Do nothing more than absolutely necessary, but when members roll up their sleeves and willingly and unselfishly use their ability to help matters along, howl that the branch is run by a clique.

9 Hold back your dues as long as possible, or don't pay at all.

10 Don't bother about getting new members. Let someone else do it.

Perhaps you would prefer making the statements positive on the subject of "Ten ways to *help* our society." One feature of the program is a debate on the subject, "Resolved, That the Protestant Church is doing

its share of Missionary Work." You may wish to be more definite and substitute United *Presbyterian* for *Protestant*. A quotation: "We find in life exactly what we put into it."

In compliment to the Jean Black Circle, it has mailed the secretary a copy of its new year book, these past three or four years. Will you not keep in mind that a copy of your program will be most acceptable at headquarters? Not all ideas are found in one head. Many heads make for a richness not possible otherwise. *Please mail a copy of your new program to the general secretary.*

AN ODE—"PHILADELPHIA'S BEST"

We, the Boulevard Society, are ten years old they say.
Not many of us remember, but some of us may.
Much of the history we could not keep track,
So we will say what happened one year back.

Last Christmas one hundred pounds of sugar to Christ Home was sent,
The children's cereal and coffee to sweeten, it was meant.
In Kathryn McKenzie's home across the sea,
We thought table linen very nice would be.
We never did stop for the summer heat,
And our July picnic could not be beat.
In August on a farm in Holmesburg we did meet,
Watermelons were ripe and say! did we eat?
Visits to Miss Dorcas Teas who lives in Wissinoming.
How she does enjoy to have us come and loves to hear us sing!
We wish more would go and her would see.
Egypt was her field and faithful was she.
We give showers to babies and showers to brides
And also go out and take some joy rides.
The Freedman's Mission needs clothing the Magazine said,
So we packed a barrel with things from toe to head.
Our Thank-Offering last year was good, but remember,
This year we have the same, but gained a life member.
Two volunteers we have, and did you know,
One Jane studies here, and the other in Ohio?
We learn in our Mission study class about Chinese.
What we give seems so little, when so great are their needs.
Then there's our Missionary, Ella Jamison,
Pray for her, we need to, and love her every one.
We sent a sunshine box with a beam for every day,
And God did add the blessing in His own sweet way.
A Christmas box is now on its way.
It sailed November fifth, from New York bay.
We like to send a Christmas message, it's all that we can
To those in Egypt, Abyssinia, India and Sudan.
We want to do our bit to help the Ford car;
We must work, the time is short and India is far.
Our Society is not large and we can't see why
There are not more members, though we do all try.
We lost one, now isn't that a pity?
She married, and now lives in Atlantic City.
We hope you will understand just what we mean.
We don't want to boast, our members are fifteen.
If asked to do anything by Mrs. W. B. Anderson,
We always do our best for—well—when

She puts on her glasses she expects it to be done.

PRES. OF BLVD. *Y. W. M. S.*
Nov. 21, 1924

Sent by a former member. Perhaps your society has something to offer. Every society has the same right to make use of the Y. W. Corner to advertise its "wares." Who will be first to respond?

YOUNG WOMEN'S MISSION CIRCLE
6th U. P. Church North Side
March 12th, 1925

The March meeting of the Y. W. M. C. was a most excellent one. NINETY young women attended. Officers for the new year were elected.

Two letters were read to the Circle; one coming from Elizabeth McKibben and the other from Mrs. R. H. Elliott. It is needless to say they were greatly enjoyed by all. Letters such as these rekindle the flames of love and friendship within our hearts and urge us on to greater things in our work for the Master.

NADA M. MACHER, *Editor.*

P. S.:—Miss McKibben was a former member of this church. She is now a missionary nurse in Abyssinia. This society is sharing in her salary. Mrs. Elliott has just recently gone with her husband, Rev. R. H. Elliott, to her new home, Ft. Morgan, Colo. She was an active member of this society and quite a booster, urging the members to success.

The West Alexander Y. W. M. S. has used the lecture with pictures on Medical Missions in the Sudan. Would you like to do so, too? It would afford an evening of interest and profit.

PICTURES

Women's and Young Women's Missionary Societies that wish to arouse a greater interest in missions in their communities, provide definite information concerning our work in Africa, and make a most forceful appeal to young people, may do so at very little expense and less labor by presenting the lecture and pictures of Dr. Joe Maxwell on "Medical Missions in the Sudan." The first presentation of these was in the United Presbyterian Church of West Alexander, Pa., March 22, 1925, under the auspices of the Y. W. M. S. Expenses and a nice sum for their mission fund was received in the offering taken.

The pictures are interesting and very clearly shown. The lecture is deeply spiritual and grips one's heart-strings. Surely it will prove to be the call whereby the lives of young men and women will be dedicated in service to the Master as missionary doctors and nurses.

MRS. JAS. C. LEWIS,
West Alexander, Pa.

ABYSSINIA

1. Tell us how to reach Abyssinia, locate our mission stations and describe the nature of this country.
2. Give a brief history of Abyssinia.

Stories of Abyssinia

Give personality stories or short narratives using the following subjects:

3. Ras Tafari.
4. Tom Lambie before he entered Abyssinia.
5. Tom Lambie in Abyssinia.
6. An account of our mission work in Addis Ababa, including names of missionaries, work of each, etc.
7. Paul Gilmore.
8. Our work and workers in Sayo.
9. Our mission work in Gore.
10. The people of Abyssinia.

A Missionary Story

This is a paper prepared by one of the counselors, using material for above list in one longer story. This is to be read at close of program as a resumé of work.

Prepared by MRS. JAS. C. LEWIS,
West Alexandria, Pa.

NOTE: Mrs. Lewis is asking each girl to adopt some missionary as her special

missionary. She is to use a note book, jotting down or pasting in information culled concerning her "special." This information she is to use as her answer to roll call,—each month to be fresh news. Mrs. Lewis feels that the special studies on the fields should acquaint each girl in a vital way with the fields and their workers.—Ed.

Pasrur, India.
March 17, 1925.

Dear Friends:

Tomorrow we are off for the home land, so I want to send you a message before leaving. I want to thank you ever so much for all your help in my work here in the school. I am sure that it has been a most loving and sacrificial service on your part.

Miss Ruth Warnock is now in charge of the school and I want to ask for her your continued prayer help.

Two of our girls are in the hospital convalescing from typhoid. We have no idea where they got it. Have had a few cases of chicken pox.

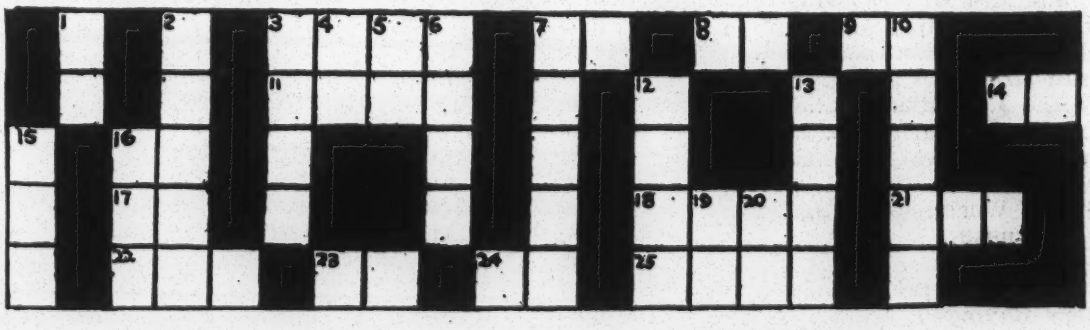
The final examinations will be held next week, and then for the first time this school will have its 8th class. The Government Inspectress was well pleased with the work of our Middle Department. The large girls need your prayers very much. Pray that they may daily live in Christ.

We have 133 boarders this winter, which is ever so many more than we had last year. We have eleven teachers at present.

I am looking forward with great joy to meeting many of my Y. L. M. S. friends while at home.

Lovingly your friend,
DORA B. WHITELY.

Our Second Wilkinsburg Young Women's Society recently had a dinner. Each member found beside her plate the accompanying "cross-word puzzle." We thought the readers of the Young Women's Department might enjoy working the puzzle. One who helped make it up gave a copy for our use. Can you find our official title, abbreviated, in the form of the blocks? Have you something to offer,—not of *necessity* a *"cross-word puzzle?"*—EDITOR.



Horizontal

3. Supplicate.
7. Not out.
8. To perform.
9. Upon whom does the work depend?
11. Exist.
14. The Great Commission.
16. A missionary sailing port, (ab.)
17. Worship.
18. A flower.
21. Purpose.
22. High hills (ab.)
23. Forenoon.
24. West Central state (ab.)
25. Understand.

Vertical

1. Our denomination.
2. First U. P. mission field.
3. Outline.
4. N. Eng. state (ab.)
5 Translation of Bible (ab.).
6. Period of time.
7. A mission field.
10. A mission field.
12. One of our missionaries.
13. Past tense of grow.
15. Whom we serve.
16. Advance missionary movement (ab.)
19. Preposition.
20. Thus.

Find the answers in the June Magazine.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The call of God through Mr. William S. George, of East Palestine, Ohio, to undertake hospital work in the capital of Abyssinia, came almost in the center of the New World Movement period in the United Presbyterian Church. We had all promised that we would not make any special appeals for any purpose whatever, no matter how worthy. The Women's Board has religiously kept that promise and has not asked a single individual or society to contribute one single dollar to this or any other special work undertaken during the New World period. We therefore consider the following report wonderful. Great changes were going on in the business world, urgent appeals for the promotion and furtherance of the New World Movement, great financial stringency in many parts of the Church, and yet these large offerings came to us without any diminution of the regular offerings to the treasury of the W. G. M. S.

This statement is enough to convince all our readers that the Master Himself planned the George Memorial Hospital, and has proven Himself able to finance it. It strengthens our faith and gives us greater courage to "follow on" than any other enterprise undertaken.

REPORT OF VOLUNTARY CONTRIBUTIONS TO THE GEORGE MEMORIAL HOSPITAL, ADDIS ABABA, ABYSSINIA, FROM OCTOBER 22, 1922, TO APRIL 15, 1925

INDIVIDUALS

W. S. George	$ 70,000.00
E. M. Laughry	50.00
Irving Mansell	5.00
Mrs. N. J. Hutchman	10.00
Tom Mansell	5.00
Mrs. J. A. McKirahan	5.00
Mrs. James Cowan	50.00
Annabella F. Cooke	40.00
A Friend of Missions	50.00
A Friend, Erie, Pa.	10.00
Mr. and Mrs. G. E. F. Gray	500.00
John A. Robertson	5.00
A Friend	10.00
Susan Gray	50.00
Mrs. E. J. Cruikshank	5.00
Mrs. W. M. Burnell	100.00
Corinne Shott	1.00
Mrs. Miriam S. Horr	10.00
Alberta Work	10.00
J. M. Crusan	10.00
Ruth Martin	10.00
David M. Stewart	25.00
Harry Raymond, Jr.	5.00
Lydia Ferguson	30.00
E. Moon	5.00
Friend, Richmond, Kansas	20.00
Mr. and Mrs. Peter McCornack	250.00
Friend of Missions	500.00
Mrs. James Edwards	30.00
A Friend	500.00
Sarah A. Miller	100.00
Mr. and Mrs. Edwin M. Hill	5,000.00
Kathleen W. Kyle	6.00
Mrs. Robert A. Dornan—Room in memory of her son, Robert Collins Dornan	1,000.00
Charlotte Junk	100.00
Ira C. and M. K. Myers	10.00
Mrs. James A. Fleming	25.00
Lucy B. Douglas	37.50
Miss Anna Wilson	500.00
Ellen Weitzel	5.00
Samuel E. Baird — To endow Junior bed in memory of Mrs. Mary Jane Webb Baird	500.00
Mrs. Susie Irvine Armstrong—To furnish bed	100.00
Friends—To endow room in memory of Mrs. Margaret Mabon Bryce	1,000.00
Mrs. A. M. Pardee	25.00
Elizabeth Warden	50.00
Alice Warden	50.00
Dr. and Mrs. G. H. Gilmore—Child's bed in memory of daughter, Helen Gilmore	165.00
Nina Chalmers, in honor of niece, Dorothy Louise Chalmers	50.00
Mr. and Mrs. George Moore—endowment of room in memory of Anna Moore Hibben	500.00
Caroline Martin	100.00
James and Shelby Irvine—To endow bed in memory of their mother, Mrs. Emma Irvine	550.00
Miss Irene Jury	10.00
Mrs. M. E. Stotts	5.00
Friend of Missions—For Girls' School at Addis Ababa	100.00
Dr. T. A. Lambie	1,000.00
M. L. Bonner	10.00
Aulora McIntyre	10.00
Rev. Thomas M. Chalmers	10.00
Individual	10.00
Individual	20.00
Individual	10.00
Mrs. John Hoon	100.00
Frances Mehaffey	1.00
R. M. McCreight	20.50
Ida M. Crothers	500.00
Nancy C. Gulinger	50.00

R. H. Ross Hume	50.00
A Friend	200.00
Nancy Hanlon	50.00
A Friend	1.00
Italian Mission	3.20
Mrs. Robert Foster	2.75
Swanwick Congregation	5.00
Mrs. William Hutton	5.00
Alexander D. Martin	20.00
Dr. H. H. Marlin	10.00
Emma Dean Anderson	40.97
Mrs. Henrietta E. Buck	200.00
Miss Nan P. Lytle	50.00
SABBATH SCHOOLS	
Women's Bible Class, Butler	15.00
Daily Vacation Bible School	4.72
Class No. 9, Idaville	5.00
Primary Department, Elmwood Sabbath School	36.92
Class No. 9, Idaville	6.00
Boys' Class, Elmwood S. S.	1.00
Mothers' Class, Fall River, Mass.	50.00
Primary and Junior Departments, Elmwood S. S., Memorial to Mrs. Potter	41.82
Sabbath School, Putnam, N. Y.	41.10
Semper Fideles Class, Freeport, Pa.	50.00
Santa Ana, California, Sabbath School	216.65
Rochester Sabbath School	10.00
Linesville Sabbath School	1.00
Sewickley, Pa., Sabbath School	11.50
E. 187th St., New York, Sabbath School	45.00
Richmond Sabbath School, Toronto, Ohio	100.00
Winchester, Kansas, Sabbath School	10.00
Boys' Class No. 8, Wayne Ave. S. S., Dayton, Ohio	10.00
William Hill Bible Class, Carnegie, Pa.	25.00
Young Ladies' Sunshine Circle Class, Beloit, Kansas	10.00
Putnam, N. Y., S. S.	41.10
Bloomington, Ind., Sabbath School	10.00
Bloomington, Ind., Sabbath School	10.10
Primary Department, Shadyside Sabbath School	100.00
Pasadena, California, Sabbath School	50.00
Mars, Pa., Sabbath School	42.65
Y. P. C. U. AND YOUNG PEOPLE'S SOCIETIES	
Intermediate Y. P. S., South Kortright	25.00
Y. P. C. U., Jamestown, Ohio	5.00
Y. P. C. U. of United Presbyterian Church, through R. L. Latimer	7,353.63
Don. I. Neal	100.00
Darling, Pa., Y. P. U.	10.00
Pigeon Creek, Y. P. C. U.	25.00
High School C. E., Pullman, Washington	10.00
Senior C. E., Pullman, Washington	25.00
Oak Park, Philadelphia, Y. P. S.	41.30
College Hill Y. P. C. U., Beaver Falls, Pa.	10.00
Ellwood City, Pa., Y. P. C. U.	30.00
Cove Y. P. C. U., McConnellsburg, Pa.	30.25
Hopewell Y. P. C. U., Laurel, Pa.	10.00
Hartstown, Pa., Y. P. C. U.	10.00
Y. P. C. U., Belle Center, Ohio	25.00
Y. P. C. U., Tulsa, Oklahoma	54.72
Intermediate Y. P. C. U., Tulsa, Oklahoma	13.00
Y. P. C. U., North Argyle, N. Y.	25.00
Y. P. C. U., Wooster, Ohio	36.00
Y. P. C. U., Lawrence, Mass.	10.00
First Beaver Falls Y. P. S.	25.00
College Hill, Beaver Falls Y. P. S.	10.00
Conway, Pa., Y. P. S.	10.00
Ellwood City, Pa., Y. P. S.	25.00
Four Mile, Industry, Pa., Y. P. S.	10.00
Mt. Jackson, Pa., Y. P. C. U.	10.00
New Brighton, Pa., Y. P. C. U.	10.00
Second New Castle, Pa., Y.P.C.U.	20.00
Third New Castle, Pa., Y. P. C. U.	5.00
Tulsa Intermediate Y. P. S.	9.00
Y. P. C. U., Conemaugh Presbyterial, per Areta Cunningham, Indiana, Pa.	10.00
Senior C. E. S., Pullman, Washington	15.83
Fredericksburg, Ohio, Y. P. C. U.	5.00
Tulsa Intermediate Society, Tulsa, Oklahoma	20.00
YOUNG WOMEN'S SPECIAL	
Y. W. M. S. of the United Presbyterian Church	500.00
MISCELLANEOUS	
Agnes P. Patterson Guild	15.00

PRESBYTERIALS

ALBANY	
Presbyterial	100.00
ALLEGHENY	
Presbyterial	135.00
Y. P. M. S., Second Church	50.00
ARKANSAS VALLEY	
Presbyterial	10.00
BEAVER VALLEY	
Presbyterial	299.00
Mrs. W. B. Smiley, Rochester, Pa.	100.00
W. M. S. of Ellwood City, Pa.	10.00
Mrs. Ella Roe of Ellwood City, Pa.	5.00
Woodlawn W. M. S.	35.00
First New Castle Ladies' Assn.	25.00
BIG SPRING	
Cove Congregation	24.13
BOSTON	
Presbyterial	5.00
CALEDONIA	
Presbyterial	48.00
For Child's Bed	14.50
Rochester Congregation—Miss Amelia McConnell—Memorial room for her sister, Miss Belle McConnell	500.00
Rochester, N. Y., Congregation and Bible School—Memorial Room	500.00
Rochester Intermediates	6.00

CEDAR RAPIDS	
Presbyterial	10.00
CHARTIERS	
Presbyterial	490.00
Second Washington Y. W. M. S.	57.00
Greenside Ave., Canonsburg, Pa.	70.13
CHICAGO	
Presbyterial	25.00
Fifth Chicago	26.78
CLEVELAND	
Presbyterial	100.00
W. S. George	250.00
Lakewood, Ohio, Congregation	13.00
Y. W. M. S., Tabernacle Church, Youngstown, Operating Table	200.00
COLLEGE SPRINGS	
Presbyterial	85.00
COLORADO	
Presbyterial	20.00
CONCORDIA	
Presbyterial	7.00
Y. W. M. S., Hopewell	13.00
CONEMAUGH	
Presbyterial	294.00
First Indiana Congregation	10.00
Mrs. James A. Fleming	25.00
DELAWARE	
Presbyterial	45.00
Bed in Child's Ward in name of Theodara and Mary Livingstone Barr, DeLancy, N. Y.	120.00
7 cats 1.05	
21 dolls at 50c $10.50	
2 scrapbooks .10	
Needle Book, Pin Cushion .20	
Cards, Calendar, etc., (no value placed on these articles	
	12.10
DETROIT	
Presbyterial	170.00
DES MOINES	
Presbyterial	15.00
FRANKFORT	
Presbyterial	42.00
Frankfort Congregation	10.00
Mt. Pleasant W. M. S.	16.25
GARNETT	
Presbyterial	7.00
HUDSON	
Palisade Sabbath School	22.12
W. M. S., Presbyterial	35.00
W. M. S., in Memory of Mrs. H. H. Wallace	54.00
W. M. S., 2nd Jersey City, endow Memorial Bed for Miss Sara J. Armstrong	500.00
IDAHO	
King Hill, Idaho, Congregation	5.00
ILLINOIS SOUTHERN	
Presbyterial	3.00
ILLINOIS CENTRAL	
Presbyterial	10.00
INDIANA	
Presbyterial	20.00
INDIANA NORTHERN	
Butler Family	50.00
KANSAS CITY	
Presbyterial	3.80
LOS ANGELES	
Children's Ward	10.00
KEOKUK	
Presbyterial	6.00
MANSFIELD	
Presbyterial	4.00
Wooster, Ohio, Congregation	20.00
MERCER	
Presbyterial	3.00
W. M. S., Plain Grove Church	12.00
W. M. S., First Mercer	35.00
MONONGAHELA	
Presbyterial	400.00
Shadyside Congregation	95.00
Oakmont W. M. S.	265.00
MONMOUTH	
Presbyterial	64.50
Y. W. C. A., Monmouth College	50.00
MUSKINGUM	
Presbyterial	135.00
OHIO FIRST	
Presbyterial	80.00
Y. W. M. S.	25.00
PHILADELPHIA	
Presbyterial	37.00
Blanche H. Anderson Missionary Circle	21.00
ROCK ISLAND	
Presbyterial	10.00
SAN FRANCISCO	
Presbyterial	100.00
Presbyterial	5.00
STEUBENVILLE	
Presbyterial	641.65
Richmond Sabbath School	117.00
Presbyterial	5.00
WESTMORELAND	
Presbyterial	10.00
WHEELING	
Mr. and Mrs. W. D. Lee	25.00
XENIA	
Presbyterial	49.00
LEGACIES	
By Jennie Mitchell—to furnish a room	1,000.00
By Margaret A. Given—to furnish a room	1,000.00
By Jennie Bogle—to furnish a room	1,000.00
By Sue G. Crabbe—to furnish a room	1,000.00
By Mr. Mehard	500.00
Total	$105,534.07
The foregoing amounts were all invested until called for. During this period they earned interest amounting to	4,247.50
Total with interest	$109,781.57

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside, New York 27, N. Y.

ALLEGHENY PRESBYTERIAL

1 Women's Missionary Society of Calvert Memorial Church, Etna, Pa.—
13 dolls.....$ 15.00
30 dolls..... 35.00
——— $ 50.00

BIG SPRING PRESBYTERIAL

1 Miss Rhoda Kendall, McConnellsburg, Pa.—
Sheets, Pillow Cases and Tray Covers 75.00

CALEDONIA PRESBYTERIAL

1 First Church, Buffalo, New York—

36 Sheets	12 Wash Cloths
15 Crib Sh'ts	8 Table Cloths
6 Bed Spr'ds	26 Napkins
6 Crib Spr'ds	16 Tray Cloths
7 Dbl. Bl'k'ts	5 Bu. Scarfs
6 Crib Bl'k'ts	36 Spls. Thread
12 Lin. Towels	1 Gro. S'f'ty Pins
2 Bath T'w'ls	10 Yds. Wh't. Mus.

Total Value..... $ 120.00

2 Second Buffalo,New York—
5 Dozen Towels..... 6.00

3 Mumford, N. Y., Women's Missionary Society—
1 Quilt.....$ 5.00
2 Pads..... 2.50
1 Pair Towels and Wash Cloths 2.50
1 Pair Towels..... 1.00
1 Pair Towels..... .75
——— $ 11.75

4 Beulah Wom. Missionary Soc.—
1 Rag Rug..... 2.00

CALEDONIA PRESBYTERIAL

5 Caledonia W. M. S. of Caledonia U. P. Church—
Towels and Bed Spread....$ 4.25
Towels and Wash Cloth.. .50
Pair Pillows..... 5.00
Wash Cloths and Soap..... .60
Towels 1.25
Blanket 2.25
Towels and Wash Cloth... 1.50
Blanket and Towels..... 2.75
Towels and Wash Cloths.. .75
Towels 2.00
Sheets 4.00
Abs. Cotton..... .40
3 Pr. Pil. Cases & Sheets.... 4.00
6 Towels..... 2.40
Bed Spread..... 2.25
Quilt 5.00
——— $ 38.90

6 Dorcas Circle, Rochester, N. Y.—
1620 Tonsil Sponges.....
312 Abdominal Sponges.....
39 Sponges with Tape.....
218 Rolled Gauze.....
51 Eye Dressings.....
134 Abdominal Dressings.....
32 Cord Dressings.....
25 1-Yd. Packing—2 inches....
24 1-Yd. Packing—1½ inches.
42 1-Yd. Packing—1 inch.....
52 1-Yd. Packing—¼ inch.....
23 ABD Pack.....
81 Perineal Dressings.....
Total Value..... $ 27.46

CLEVELAND PRESBYTERIAL

21 Masks .....
2 Pairs Cotton Blankets.....
12 Operating Gowns.....
6 Pillow Cases.....
78 Muslin Squares.....
120 Towels .....
6 Dozen Safety Pins.....
310 Bandages .....
21 Sheets .....
3 Small Boxes Gauze Bandages .....
2 Dozen Flat Dressings.....
32 Diapers .....
6 Caps for Operating.....
5 Additional Masks .....
4 Papers Common Pins.....
Total Value..... $ 150.00

COLORADO PRESBYTERIAL

1 Keystone Class of U. P. Church, Greeley, Colorado—
4 Sheets .....$ 6.40
11 Pillow Slips..... 4.40
2 Dresser Scarfs..... 2.00
8 Towels 2.65
2 Tray Cloths..... .75
1 Wash Cloth..... .10
2 Dish Towels ..... .20
——— $ 16.50

DES MOINES PRESBYTERIAL

1 Women of First U. P. Church of Indianola, Iowa—
12 Pairs Pillow Slips.....$11.40
7 Sheets 8.50
17 Towels 2.60
6 Men's Handkerchiefs.... .60
27 Wash Cloths..... 1.35
2 Spreads 3.96
——— $ 28.41

HUDSON PRESBYTERIAL

1 W. M. S. of First U. P. Church, Newark, N. J.—
6 Large Unbl. Sheets.....$9.00
7 Small Unbl. Sheets..... 8.25
2 Pil. Cases, Hemstit'h'd.. 1.00
2 Pil. Cases, Hemstit'h'd.. .80
4 Pillow Cases..... 1.40
4 Large Pillow Cases..... 1.80
6 Linen Towels 2.00
8 Huck Towels 2.00
3 Large Towels 1.50
2 Small Towels ..... .50
3 Small Turkish Towels.. .75
5 Med. Turkish Towels.... 2.00
4 Good sized Turk. T'w'ls 2.00
60 White Towels..... 6.00
2 Wash Cloths..... .20
10 Muslin Bandages..... .40
9 Outing Flan. Bandages .40
1 Blanket 2.00
——— $ 42.00

2 Young Ladies, Hudson Heights and West N. Y. Congregations—
24 Dresses $15.00
24 Towels 4.00
6 Napkins 3.00
$ 22.00

ILLINOIS SOUTHERN PRESBYTERIAL

1 Morea Ladies' Missionary Soc.—
8 Sheets $11.00
10 Pillow Cases 3.50
5 Towels 1.50
$ 16.00

KANSAS CITY PRESBYTERIAL

1 W. M. S., First Church, Kansas City, Missouri—

5 Sheets	@	$1.95	$9.75
2 Sheets	@	.75	1.50
12 Cases	@	.50	6.00
18 Napkins	@	.25	4.50
21 Towels	@	.25	5.25
18 Towels	@	.20	3.60
2 Towels	@	.15	.30
1 Towel	@	.10	.10
3 Towels	@	.20	.60
10 Tray Cloths	@	.10	1.00
1 Tray Cloth	@	.25	.25
2 Books	@	.25	.50
3 Books	@	.50	1.50

$ 34.85

KISKIMINETAS PRESBYTERIAL

1 W. M. S. of Worthington Congregation—
6 Pairs Pillow Slips ..... $ 6.50
11 Wash Cloths 1.05
31 Towels 8.44
$ 12.79

2 Ladies' and Young Ladies' Societies of Kiski Presbyterial and Class No. 5 of the DuBois U. P. Sabbath School—
2 Quilts .....
1 Spread .....
291 Huck, Linen and Turkish Towels .....
16 Sheets .....
76 Pillow Slips .....
8 Dolls .....
4 Tea Kettles .....
12 Tray Cloths .....
12 Linen Napkins .....
4 Aluminum Water Pitchers..
Total Value ..... $ 276.95

KISKIMINETAS PRESBYTERIAL

3 W. M. S. Vandergrift U. P. Church—
12 Sheets and 12 Pillow Cases $26.00
Towels 2.75
28.75

4 Y. W. M. S., Vandergrift U. P. Church—
2 Pairs Cotton Blankets.....
7 Towels .....
$ 10.50

MONONGAHELA PRESBYTERIAL

1 First Church, Wilkinsburg, Pa.—

77 Bath Towels	@	$ .75	$57.75
8 Pr. Cot. Blkts.			35.00
102 Linen Towels	@	.75	76.50
58 Bath Towels	@	.75	43.50
17 Sheets	@	1.75	29.75
37 Pil. Slips	@	.50	18.50
2 Baby Sheets, 1 Baby Pad			2.80
14 Wash Cloths	@	.10	1.40
2 Bed Spreads	@	2.00	4.00

$ 269.20

2 Mrs. M. B. Douthett, Wilkinsburg, Pa.—

1954 Gauze Compresses, 500 Yds.	$ 40.00	
26 2-in. Mus. Bdg., 8 yds.		1.12
16 3-in. Mus. Bdg., 6½ yds.		.91
21 4-in. Mus. Bdg., 13 yds.		1.82
20 3-in. Mus. Bdg., 11 yds.		.88
10 Muslin Many Tailed Bandages, 10 yds.		1.40
255 Cot. Pads, 8"x12"		5.10
225 Cot. Pads, 4"x8"		2.25

$ 53.48

OHIO FIRST PRESBYTERIAL

1 Presbyterial Shower—

Cherry Fork	2 Table Cloths	$ 4.60
College Corner	12 Pair Pillow Slips	7.00
Cincinnati First	6 Pair Pillow Cases, 12 Towels, 2 Table Cloths, 6 Wash Cloths	15.00
Dayton	1 Sheet, 2 Pillow Cases, 11 Towels, 18 Wash Cloths	10.50
Fair Haven	10 Sheets, 20 Pillow Cases, 6 Tray Cloths, 7 Towels, 10 Wash Cloths	20.00
Hamilton	116 Towels. 35 Wash Cloths	31.50
Morning Sun	45 Pillow Cases, 88 Tray Cloths, 60 Wash Cloths, 44 Napkins, 25 Towels	50.00
Oxford, Ohio	4 Sheets, 9 Pillow Cases, 1 Baby Comfort, 1 Table Cloth, 7 Wash Cloths, 39 Towels	28.00
Peebles	6 Sheets, 3 Pair Pillow Cases, 1 Table Cloth, 6 Tray Cloths, 12 Napkins	15.00
Richmond, Ind	11 Sheets, 2 Pair Pillow Cases, 1 Table Cloth, 6 Napkins, 23 Wash Cloths, 19 Towels	25.00
Richmond, Ind., Y. W. M. S.	25 Pillow Cases	15.00
Seaman	4 Sheets, 2 Table Cloths	8.25
Trenton	7 Pair Pillow Cases	3.50

$ 233.35

MONMOUTH PRESBYTERIAL

1 Soc. of Monmouth Presbyterial—
63 Bath Towels .....
34 Sheets .....
117 Crash and Linen Towels.....
63 Tray Cloths .....
92 Pillow Cases .....
42 Wash Cloths .....
33 Dish Towels .....
2 Quilts .....
Total Value ..... $ 210.00

MUSKINGUM PRESBYTERIAL

1 Ladies' Missionary Society of Rix's Mills—
3 Children's Sheets $3.30
4 Large Sheets 5.40
19 Tray Cloths..... 3.80
7 Tray Cloths 1.70
18 Napkins 4.50
2 Napkins ..... .50
11 Pillow Slips 3.30
6 Bath Towels 1.50
3 Linen Towels 1.00
——— $ 25.00

OHIO FIRST PRESBYTERIAL

W. M. S., Stanton, Kentucky—

14 Bath Towels..@	$ .50	$7.00
2 Bath Towels..@	.40	.80
1 Bath Towel....@	.45	.45
20 Bath Towels..@	.25	5.00
10 Guest Towels.@	.25	2.50

——— $ 15.75

OMAHA PRESBYTERIAL

1 W. M. S., Ewing, Nebraska—

10 Sheets .....@	$2.00	$20.00
13 Pillow Slips.@	1.00	13.00
12 Towels .....@	.25	3.00

——— $ 36.00

PAWNEE PRESBYTERIAL

1 Y. W. M. S., Lincoln, Nebraska—
13 Scrap Books.....$3.60
6 Dolls 1.80
——— $ 5.40

2 W. M. S., Lincoln, Nebraska—
13 Huck Towels.....$2.70
5 Bath Towels 1.50
13 Wash Cloths 1.30
9 Dish Towels ..... .90
10 Sheets 20.70
1 Night Dress 1.25
1 Silk Handkerchief ..... .25
4 Gowns 1.25
——— $ 29.85

PHILADELPHIA PRESBYTERIAL

1 Miss Laura Burnside, Washington, ton, D. C.—
19 Sheets .....
16 Pillow Cases .....
$ 32.85

SIDNEY PRESBYTERIAL

1 W. M. S., Bellefontaine, Ohio—
4 Pair Pillow Cases.....
4 Sheets .....
8 Towels .....
12 Tray Cloths .....
Total Value ..... $ 7.00

VERMONT PRESBYTERIAL

1 W. M. S., of South Ryegate, Vt.—
3 Sheets .....
4 Tray Cloths .....
27 Towels .....
8 Turkish Towels .....
8 Pillow Slips .....
Total Value ..... $ 20.00

WESTMORELAND PRESBYTERIAL

1 W. M. S., Logan's Ferry U. P. Church—
38 Turkish Towels.....$15.00
3 Huck Towels..... 1.00
22 Wash Cloths..... 2.00
23 Pillow Cases..... 9.00
12 Napkins 3.00
——— $ 30.00

WISCONSIN PRESBYTERIAL

1 Ladies' Missionary Society, Rock Prairie, Wisconsin—
12 Sheets—Large .....
6 Sheets—Small .....
12 Pillow Slips .....
12 Towels .....
12 Napkins .....
Total $1,937.99

Who can imagine the joy and pleasure of the doctors and nurses in that far away hospital, as they opened all the foregoing boxes? The exclamations of pleasure and admiration at the useful articles, the fine sewing, and most of all of the assurance that the generous donors of all the foregoing donations of money and goods were interested in that hospital and its workers and were daily praying the Great Physician that their lives might be precious in His sight, and that the work might be used as a means for the saving of many, many souls.

LIST OF LIFE MEMBERS.

at $25.00 each.

762. Mrs. Mary MacIntosh, Oil City Pa.

Correction—Mrs. Mary Campbell, Grandview, Washington, by W. M. S. of East Unity,

1. Mrs. John Faull, Butler, Pa.
2. Mrs. R. J. Carr, Regina, Sask., Canada.
3. Mrs. John Newton Culbertson, Washton, D. C. By Mrs. Wm. Petrie.
4. Mrs. Etta Cunningham, Pickneyville, Ill. By Sadie R. McMillan.
5. Mrs. R. J. Patterson, Pittsburgh, Pa.
6. Mrs. Ada Kingsley, Eau Claire, Pa. By her daughters, Leona, Alice and Frances.
7. Mrs. Bessie Gilkey Black, Mercer, Pa. By Y. W. M. S. of Second Mercer Church.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY COURSES 1925-1926

Are you planning to take up the study of *"The United Presbyterian Church and Its Work in America?"* Begin making your plans *now*. Select your teachers. Make a list of those who will join the class. Plan for each member to have a book. They are only fifty cents each. Get your books as soon as they are off the press—early in June—so you will be able to take advantage of your spare time this summer in making yourself familiar with the text.

SCHOOL OF MISSIONS

Why not arrange for a *School of Missions*, enlisting men and women, young men and young women in the plan? Get your pastor to promise to take a class of men, or women, or both together. Get your best material for the teachers of the young men's and young women's classes. Then set aside six successive weeks for the *School of Missions*, taking one chapter each week, closing your mission study campaign with a union meeting at which appointed members from each class shall present some of the outstanding features of the book.

"The United Presbyterian Church and Its Work in America" is a history of our denomination and its Home Mission activities. Every member of the Church should be as familiar with this history as every citizen of our country is supposed to be familiar with this history of the United States. Our new Home Mission study book will furnish us with this opportunity.

The new Junior book is making progress. I promised to furnish its name this month, but it has not yet been christened. But it will appear under its own name in June. I am sure Junior leaders will rejoice in having this book of our own Home Mission history available for Junior societies.

Mrs. Fulton has been asked to prepare all the necessary helps to enable Junior leaders to present these lessons in the most impressive and attractive way. The books will be sold for 50 cents each.

FOREIGN TEXT BOOKS

"Prayer and Missions" for women's and young women's study classes and "Brave Adventures" for Junior societies are now for sale. They are both very attractive books and present the place and power of prayer in the missionary enterprise in a very compelling way. They are 50 cents each.

Those who have not yet completed the study of "Ming Kwong" and "Chinese Lanterns" and are wanting suggestions for program meetings and social gatherings, will appreciate "Chinese Ginger" (50c). In it are poems and stories bearing on Chinese history and life. Whole chapters are devoted to suggestions for children's parties and for recreation programs for young people.

A new book, *"Peasant Pioneers,"* has been received. It is an interpretation of the Slavic peoples in the United States and is written by Kenneth D. Miller, who has devoted twelve years of service among them in this country and in their own lands. The book is 60 cents in paper and $1.00 in cloth.

"From Station to Station in Our Foreign Fields," is Dr. C. S. Cleland's "two-hour story of a nine-months' journey" to our missions in foreign lands. We are very happy to be able to furnish this most interesting account of a most profitable trip to our mission fields, for our readers. Order from our department at 15 cents each.

Be sure to read the two new leaflets—

On the Slave Trail.....3c
Mangasha 3c

Wear the "W. G. M. S." pin to the Boston Convention, 50c.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave, Wilkinsburg, Pa.

The outstanding feature in this department at present is the Fiftieth Anniversary of the work at Knoxville, to be celebrated in June. As many of the former teachers and members of the alumnae as possible will be present and every interested person is looking forward to the event with an enthusiasm which is warranted by the history of the fifty years of successful missionary effort. Miss McDill, Miss Spears and Miss Fisher, who served for many years, under the Women's Board, hope to be present. Miss Elizabeth Milligan and Mrs. Wilson will represent the Board. Mr. F. L. Bennett, the farmer at Prairie, reports the prospects for a good crop look better than at any time since he has been in charge. Corn has already been planted and cotton will be planted in the very near future.

Prof. Wade reports the church attendance good with twenty-five converts during the Revival Services—ten of these joining our own church.

School has had a larger enrollment than ever before and the pupils are interested and doing good work.

Rev. W. G. Wilson, of Camden, reports work on the new dormitory has been commenced, with the hope that it may be finished in time for the opening of school in the fall. At a recent rally five hundred dollars was raised for church purposes—which is a remarkable offering from these people.

J. N. Cotton of Canton Bend Mission, wishes to express their sincere thanks and appreciation to the Sabbath School class of the Shady Side Church for the many beautiful and useful things which it sent some time ago. Some of the articles were so beautiful that they will be used only on special occasions. While he wrote a personal letter of appreciation, he wished also this public acknowledgment.

W. E. Williams of Townsville, reports an unusually successful winter and says the Missionary Societies have been an important factor in making the success possible. But for them, they could not possibly have made ends meet and they pray that the Heavenly Father may abundantly bless in their great work. Many boys and girls who could not under ordinary circumstances have been in school received both mental and spiritual instruction.

As the Freedmen's Secretary, I have attended many meetings of Missionary Societies and have been touched many times by the interest and prayers for this mission and its secretary.

Please remember, in your prayers for other departments of work, to pray for our missions, and its workers. They, too, have discouragements and problems that can be lightened by the knowledge that the people are praying for them.

STUDY FOR THE MONTH.

JUNE

Foreign Missions—China

Text Book—MING KWONG

By Mary Ninde Gamewell

Cast thy bread upon the waters for thou shalt fiind it after many days. Ecc. II:1

Chapter Six—Subject: The Glory of the Lord

(with additional material)

By Mrs. J. P. White

Scripture Reading—Psalm 72.

Roll Call—Name of Chinese Pastor or Christian worker.

TOPICS FOR STUDY

1. The New Tide.
2. The Student Movement.
3. The National Christian Conference.
4. Achievement of Christian Missions in China.

Home Missions

Text Book—ADVENTURES IN BROTHERHOOD

(with additional material)

By Mrs. Haidee Ewing Rankin.

TOPICS FOR STUDY

1. Christian Fellowship.
2. One God to Glorify.
3. Christianity and Race Prejudice.
4. Christian America.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

The June number of the magazine will contain the last of the 500 Old Testament questions which have been appearing monthly since October, 1923, except in the July issue. The answers to the June questions will appear in August.

Here is a question for you who have been following the questions and answers: If a list of questions on the New Testament is available, would you like to have such published? If so, please *reply at once* to *Women's Board, 904 Publication Bldg., Pittsburgh, Pa.* Do not delay your answer.

If you have found pleasure and profit from the questions, will you not so state it and send same to above address?

ANSWERS TO BIBILE QUESTIONS 425-450

EZEL NEWS

426 Josh. 24:11, 12
427 Exod. 21:27
428 Jonah 1:7, 8
429 Zech. 1:20
430 Gen. 49:4
431 Exod. 24:9, 10
432 2 Kings 3:27
433 1 Kings 16:24
434 1 Kings 1:2-4
435 Job 39:9-12
436 Job 38:4-7
437 Esth. 3:5, 6
438 1 Kings 19:4; Jonah 4:8
439 1 Kings 20:30
440 Esth. 3:10
441 Lam. 5:4
442 I Kings 6, 2 Chron. 36:23
443 Esth. 1:3, 4
444 2 Kings 15:19
445 2 Chron. 26:16-20
446 1 Kings 20:36, 1 Kings 13:24
447 Deut. 3:11
448 Ezek. 37:1-10
449 2 Kings 5:20-27
450 Deut. 23:18

QUESTIONS FOR JUNE

451 Who received an earring and a piece of money from each one of his friends and relatives?
452 What wife's disobedience and her punishment were published among one hundred and twenty-seven nations?
453 What man won honor by feeding a hungry king, and what man met death by refusing it?
454 What boy and what man heard a voice from God in the dead of night?
455 Who received good news from a starving man?
456 What city was destroyed and its site sown with salt?
457 Whose face was covered as a sign of his approaching death?
458 What city was saved by a man's head?
459 Who saved his life by betraying his city?
460 Who used a nail for a weapon, who an ox-goad, who a jawbone and who a piece of a millstone?
461 What young man lost his temper in an argument with four older friends?
462 What four things are mentioned in Scripture as impossible for even a wise man to understand?
463 Who placed and removed an idol in and from the house of the Lord?
464 What blind man's last sight was of death and horror?
465 Who cast lots for twelve months against a nation and what great festival is named after that lot?
466 Who warns against the danger of endorsing other people's notes?
467 Who are called an heritage of the Lord and compared to arrows in the hand of a mighty man?
468 Who lost two of his sons by fire but was not permitted to mourn their loss?
469 Who was the first blacksmith?
470 Who prepared to hang, but had to honor his enemy?
471 In what three instances did great misfortunes fall upon those who mocked at prophets of God?

472 What three men saw chariots of fire in the air?

473 What prophet prophesied the ravages of four destructive insects in one verse and gives a terrible description of the locust plague?

474 What king fell out of a window and what queen was thrown out of a window?

475 What room was instant death to enter without permission and how only could the life of an unbidden visitor be saved?

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

EZEL NEWS

After a successful term of six weeks, night school has closed. During the first month the average attendance was ten out of fourteen. An epidemic of influenza spoiled the record the last two weeks.

It also interfered with the day school, the attendance for several weeks being only about one-half of the enrollment. However, everyone has recovered and things are moving along as usual. A few of the pupils in the higher grades are dropping out of school on account of spring work or other causes, but most of them are attending quite faithfully.

The Juniors are very busy getting a quilt ready to send to the W. G. M. S. convention in Boston. The little folks made the patches while the women of the Missionary Society put them together and are doing the quilting. The children are very enthusiastic over this. They delight to attend the Junior meetings which are held every Thursday evening after school. China is the country about which they have been studying and they are preparing a little play upon missions in that country which they hope to give in the near future.

On the evening of March 24, we had the great pleasure of hearing Miss Ruth Work tell about the missions of our church in Egypt. The next morning she made a chapel talk to all the school children. This was followed by a meeting with the older pupils. Perhaps we appreciated Miss Work the more because she did not get here on Sabbath evening, March 22, as had been planned. Kentucky mountain roads must be reckoned with during the spring months and so the automobile that started with Miss Work from Frenchburg was forced to turn back before it had gone half the distance. When the second attempt was made she came by carriage, a slower but much surer way.

Our Y. P. C. U. is taking a monthly offering for missions. The proceeds are being sent to help support a child in the Fowler Orphanage in Egypt.

We are looking forward to a series of meetings next week, conducted by Rev. H. Ray Shear, of Frenchburg. In preparation for this prayer meetings are being held every evening this week asking that this may be a time of great blessing to the Ezel Community and that many souls may be won for the Master.

THE PARSONAGE REPORT FOR MONTHS OF JANUARY, FEBRUARY AND MARCH 1925 WILL APPEAR IN JUNE ISSUE OF THE MAGAZINE—EDITOR.

Treasurer's Report For February and March.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministeral Relief	Contigent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
Allegheny	710.00	902.00	542.00	187.00	227.00	71.00	291.00	160.00	119.00	.....	.....	.....	.....	22.00	42.00	875.00	.....	4148.00
Argyle	2.00	.....	213.00	1.00	1.00	1.00	.....	.....	1.00	5.00	.....	.....	.....	4.00	1.00	.....	.....	229.00
Beaver Valley	23.00	.....	5.00	10.00	20.00	10.00	.....	20.00	10.00	1.00	.....	.....	.....	1.00	.....	.....	.....	100.00
Boston	50.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50.00
Butler	183.00	74.00	110.00	15.00	15.00	36.00	.....	49.00	41.00	18.00	27.00	.....	.....	21.00	46.00	600.00	.....	1235.00
Caledonia	2.00	149.00	17.00	4.00	5.00	6.00	40.00	40.00	5.00	.....	.....	.....	.....	5.00	2.00	1.00	.....	276.00
Cedar Rapids	.....	150.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150.00
Chicago	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
Cleveland	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
College Springs	3.00	33.00	3.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	39.00
Concordia	20.00	20.00	25.00	2.00	14.00	1.00	.....	.....	2.00	2.00	.....	.....	.....	5.00	.....	.....	.....	91.00
Delaware	10.00	124.00	.....	.....	.....	.....	.....	.....	.....	5.25	.....	.....	.....	.....	.....	.....	.....	139.25
Des Moines	39.50	101.00	27.00	12.00	12.00	10.00	7.00	10.00	10.00	2.00	28.00	.....	.....	5.00	4.00	.....	.....	267.50
Detroit	20.00	5.00	30.00	5.00	10.00	6.00	.....	15.00	6.00	2.00	5.00	15.00	5.00	3.00	3.00	.....	.....	130.00
Kansas City	68.00	.....	42.00	32.00	2.00	23.00	.....	50.00	18.00	.....	.....	.....	.....	1.00	13.00	.....	.....	249.00
Keokuk	47.00	15.00	14.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	76.00
Mansfield	53.00	63.00	43.00	23.00	34.00	6.00	.....	9.00	17.00	7.00	1.00	1.00	1.00	5.00	6.00	38.00	.....	307.00
Mercer	35.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	35.00
Monmouth	30.00	85.00	10.00	4.00	7.00	2.00	.....	14.00	2.00	.....	.....	.....	.....	3.00	.....	170.00	.....	327.00
Monongahela	703.00	3395.00	865.00	75.00	520.00	90.00	.....	175.00	45.00	50.00	.....	.....	.....	.....	50.00	117.00	.....	6085.00
New York	.....	.....	.....	.....	.....	.....	.....	.....	.....	3.00	.....	.....	.....	5.00	.....	.....	.....	8.00
Oklahoma	7.00	45.00	7.00	4.00	7.00	4.00	1.00	7.00	3.00	4.00	.....	.....	.....	9.00	1.00	5.00	.....	104.00
Omaha	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	150.00	.....	150.00
Pawnee	8.00	69.00	5.00	3.00	2.00	5.00	.....	.....	5.00	.....	.....	.....	.....	.....	3.00	83.00	.....	183.00
Philadelphia	522.00	813.00	616.00	71.00	84.00	58.00	155.00	228.00	63.00	25.95	.....	.....	.....	20.00	22.00	8.00	.....	2685.95
Puget Sound	5.00	.....	2.00	1.00	2.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10.00
Rock Island	3.00	.....	11.00	.....	.....	2.00	.....	25.00	2.00	.....	.....	.....	.....	.....	1.00	.....	.....	44.00
Steubenville	130.00	328.00	61.00	15.00	55.00	12.00	5.00	110.00	29.00	16.10	10.00	10.00	5.00	20.00	20.00	39.00	.....	865.10
Texas	20.00	30.00	17.00	9.00	17.00	14.00	13.00	.....	9.00	14.00	2.00	2.00	1.00	15.00	7.00	.....	.....	170.00
Wisconsin	.....	.....	.....	.....	.....	.....	1.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1.00
Mr. & Mrs. A Morrison	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	400.00	.....	400.00
Norris Square S. S.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
North Bend Cong.	.....	175.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	175.00
Rochester, N Y Cong. & B S	.....	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
Sparta Cong.	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00
A friend of Missions	100.00	.....	20.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	120.00
James and Shelby Irvine	250.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	250.00
E. E. McCoy	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	100.00
A Friend	300.00	.....	200.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500.00
Annuity	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2000.00	2000.00
Parsonage Repayments	.....	.....	.....	.....	.....	6664.02	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6664.02
Returned on Loan	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	500.00	500.00
Investment Income	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4643.67	4643.67
Interest	.....	.....	50.00	.....	.....	.....	.....	.....	.....	194.05	.....	.....	.....	.....	.....	.....	.....	244.05
New World Movement Com	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	21851.88	.....	21851.88
Refunds	21.40	.....	.....	.....	.....	18.75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40.15
Soc. Classes Indvds. etc.	102.60	45.00	9.00	8.00	8.00	.....	37.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	200.00	409.60
TOTAL	3767.50	7321.00	2944.00	481.00	1042.00	7039.77	550.00	912.00	387.00	349.35	73.00	28.00	12.00	144.00	221.00	24337.88	7343.67	56953.17

Mrs. J. B. Hill, Treasurer, 2531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

DR. WILHELMINA JONGEWAARD.

MISSIONARY TO INDIA
1915-1925
ENTERED ETERNAL LIFE MAY FIFTH NINETEEN HUNDRED
AND TWENTY-FIVE.

"And every one that hath forsaken houses, or brethern or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Words of Jesus Christ.

MRS. HUBER FERGUSON
First Vice President,
Washington, Pa.

MRS. WILLIAM J. GILMORE
President of Women's General Missionary Convention, Boston, Mass., June 20-24, 1925.

MRS. R. A. GIBSON,
Second Vice President,
Kimbolton, Ohio.

LOCAL COMMITTEE OF W. G. M. S. CONVENTION, BOSTON, MASS., JUNE 20-24 1925

Back Row, standing, left to right—Mrs. Anna E. Stoddard, Mrs. Alexander Ross.
Front Row, sitting left to right—Mrs. D. J. MacLean, Mrs. D. MacLeod, Mrs. Catherine MacLennan.